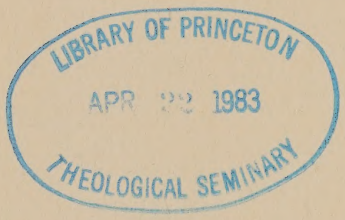
PRESBYTERIAN
THEOLOGICAL SEMINARY
CHICAGO



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The story of the life and
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PRESBYTERIAN
THEOLOGICAL SEMINARY
CHICAGO

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THE STORY OF

THE LIFE AND WORK

OF THE

PRESBYTERIAN THEOLOGICAL SEMINARY CHICAGO

FOUNDED BY CYRUS H. McCORMICK

AS TOLD

BRIEFLY AND SWIFTLY BY

JAMES G. K. McCLURE

FOR THE

CENTENNIAL CELEBRATION

CHICAGO

1929

FOREWORD

THIS *little book has been prepared for a notable historic occasion in the hope that its brevity will help to secure for it a reading. It makes no pretense to fulness of treatment. It does however attempt to state the salient events in the life of the Seminary in their chronological order: and it aims to state them in a readable way. Soon in the future a copious volume is desirable that shall give every detail leading up to, attending upon and following the Centennial.*

If the reader of this present narrative catches the spirit of its writer, the reader will certainly be thankful to God for this splendidly worthy Seminary; and he will ask God to give to the Seminary in all the years that are to come His sure guidance and His bountiful benediction.

May this beloved Seminary always be the favored dwelling place of Him, who is the Way, the Truth and the Life!

CONTENTS

I.	A GLORIOUS ADVENTURE	1
II.	THE BIRTHPLACE OF THE SEMINARY	4
III.	LIFE AT HANOVER	6
IV.	THE TRANSFER TO NEW ALBANY	20
V.	THE MOVE TO CHICAGO	31
VI.	CYRUS H. McCORMICK	39
VII.	THE TIDE GOES OUT	48
VIII.	A BRIGHT STAR APPEARS	52
IX.	LET BYGONES BE BYGONES	56
X.	A NEW PERIOD	65
XI.	THE FORWARD MOVEMENT	71
XII.	THE DAY OF NEW FRIENDS	76
XIII.	THE ELECTION OF A PRESIDENT	84
XIV.	JOHN TIMOTHY STONE ENTERS UPON HIS PRESIDENCY	100
XV.	THE PRODUCT	107
XVI.	A PERSONAL TRIBUTE	122
XVII.	THE FUTURE	130

ILLUSTRATIONS

ILLUSTRATION OF THE LOG HOUSE	*Frontispiece*
JOHN FINLEY CROWE	4
MEMORIAL STONE AT HANOVER	14
NEW ALBANY BUILDINGS	20
CYRUS HALL McCORMICK, SR.	39
MRS. NETTIE F. McCORMICK	76
CYRUS H. McCORMICK, JR.	80
JAMES G. K. McCLURE	84
JOHN TIMOTHY STONE	100
HAROLD F. McCORMICK	122
PROPOSED SCHEME OF DEVELOPMENT	130

CHAPTER I

A GLORIOUS ADVENTURE

THERE is everything in the history of The Presbyterian Theological Seminary, Chicago, to stir the imagination, to arouse the gratitude and to give wings to the courage of the reader. No battle fields of earth show more heroic devotion, more sublime self-sacrifice and more holy consecration to high purpose than do the annals of this Seminary. There are thrilling, unusual and adventurous features of this history that, once known, become a source of inspiration and of power.

The story of the Seminary's inception in a noble soul, of its continuance through long privations and of its securing friends in its hours of peril cannot be read without warm beatings of the heart and without strengthened beliefs in the worthiness of man and in the leadership of God.

It is doubtful if any educational institution, certainly any theological seminary, ever had so many different names and had so many different lodging places within a period of one hundred years. First it was "The Indiana Theological Seminary"; then it was "The New Albany Theological Seminary"; next

it was "The Presbyterian Seminary of the Northwest"; later it was "The McCormick Theological Seminary of the Presbyterian Church," and now it is "The Presbyterian Theological Seminary, Chicago, Founded by Cyrus H. McCormick." Here are five names all borne within the limited space of three generations of mankind, each name indicating a special experience in the line of development, and each name being appropriate in its own time and place. And still one institutional life has been running through and sustained under these five names, a life that has come into its glory and opportunity in the name the Seminary now bears.

Then there are its habitats, some of which but not all of which have already been suggested by its names. One was at Hanover, Indiana. The second was at New Albany, Indiana. Then came three different places in Chicago, each a place where the ark tarried but a year, and then the site where for sixty-five years the ark has rested and where we believe its home will be for the centuries ahead.

There has been variety in the nature of these habitats. Hanover, Indiana, represents a remote rural community. New Albany represents what may be called an active town community; while Chicago is indeed a cosmopolitan city with multitudes upon multitudes of population, representing every diver-

sity of language, of occupation and of tradition. The whole range of human society is thus embraced in its sweep of locations, and this sweep has helped to give it knowledge of all kinds and conditions of mankind, and helped too, to make its teaching adapted to every sphere of human life.

Besides, the very variety of habitat, known through these one hundred years, has necessitated an exposure to peril that has made the life of the Seminary a rare adventure. The places of residence, in their own times, have brought the Seminary into perilous experiences incident to the proximity of slavery, to the fervor of the abolition movement, to the prostration of the nation's finances, to the strain of four military wars and to the divisive counsels due to doctrinal agitation. Had there been but one permanent residence a great portion of these perilous experiences might have been escaped; but the succession of residences made it impossible to avoid any one of these experiences, and in every case each was an experience fraught with potential danger that threatened the very existence of the Seminary. That the Seminary came through these experiences one and all with sustained life and with ever increasing momentum, is cause for wonder and gratitude. There have been many times when a mistake would have proved fatal, but somehow that mistake was always escaped.

CHAPTER II

THE BIRTHPLACE OF THE SEMINARY

The man in whose soul the Seminary was conceived was John Finley Crowe. He was a Presbyterian minister, born in Tennessee, collegiately educated in Kentucky and prepared for the ministry in Princeton Theological Seminary, graduating in its second class in 1816. In the early years of the United States, candidates for the ministry had been trained in the homes of older pastors, who taught the candidates in all the courses of study requisite for ordination, and in addition gave practical acquaintance with the duties of the pastoral office as the candidate accompanied them in house to house visitation and took prescribed part in the offices of public worship. But in 1808 the Congregationalists realized that their ministers needed to have a more thorough and a more comprehensive training than any single, busy pastor was able to give; so they devised and started a theological seminary at Andover, Massachusetts, in which there should be several instructors and in which an extended range of study should have place, pursued not hurriedly but through a continuous course of three

JOHN FINLEY CROWE

years. (The United Presbyterians claim that they in 1794 started the first seminary, the present Zenia Theological Seminary, at Service, Penn.) This action in creating the Andover Seminary led prominent Presbyterian ministers to realize the need of similar action in their own ecclesiastical body and accordingly there was organized at Princeton, New Jersey, the first, and only, and therefore at the time "the" Seminary of the Presbyterian Church. Graduating as he did in the second class of Princeton Seminary in 1816, Mr. Crowe came back to Kentucky and became a pastor. He seems to have been born with a high idea of the value and even of the necessity of religious education. Accordingly, pastor though he was, he added the work of a teacher to his ministerial duties and kept his mind alert to all matters of education. It was in 1823 he received a call to become pastor of the Presbyterian church at Hanover, Indiana, which he accepted.

CHAPTER III

LIFE AT HANOVER

HANOVER is charmingly situated. It is on a high bluff beautifully wooded, near enough to the southland to provide shelter to the birds who love the warmer clime, and near enough to the northland to provide a stopping place for the birds that seek the colder clime. It is almost on the very edge of the south-eastern boundary of Indiana, overlooking the valley of the Ohio River and seeing in the near distance the state of Kentucky. Around it at that time, as now, there was an abundance of graceful trees and in its immediate vicinity the agricultural land was good, being cultivated by a high grade of earnest folk.

When Mr. Crowe assumed the pastorate at Hanover his interest in education came to a new and forceful expression. The Hanover church was connected with the Presbytery of Salem. This Presbytery consisted at that time of only nine ministers, though it embraced in its domain almost the entire state of Indiana and a large part of the state of Illinois. The Synod of Indiana, of which the Presbytery of Salem was a member, covered the whole of the states of Indiana and Illinois and the whole of the

state of Missouri as well. The sparsity of ministers both in Presbytery and in Synod, when populations were pouring in from all sides, weighed heavy on the heart of Mr. Crowe. He made constant prayer that shepherds should be provided for the many shepherdless communities. Again and again a promising young minister would offer himself for service, but a call would soon come summoning him to some inviting place east of the Ohio river and straightway he would accept the call and leave.

Besides, it was not easy for any minister, however devoted, to endure the privations and oftentimes the sufferings of this new country. Most of the communities were inclined to be godless, and in some instances lawless. Consequently the supply of stable, fearless ministers was absolutely inadequate. In almost an agony of spirit Mr. Crowe and his fellow ministers, facing this great and increasing need of religious leaders, concluded that the only way in which a sufficient number of ministers could be secured would be by finding, in the vicinity, suitable young men ready to endure hardship, and to educate them on the ground, that is, in the immediate vicinage of the Presbytery and Synod. It was out of this conclusion that there came the determination to start some kind of a school which should be the basis of such ministerial education. The Presbytery listened to the ap-

peal to create a Presbyterian school and authorized the selection of a location for it. Hanover was chosen. Mr. Crowe, upon whom the responsibility for procedure rested, in order to get the movement into operation, decided to build a log cabin sixteen by eighteen feet, and start a school trusting that when the school was once in operation, a proper teaching staff would be provided. But when it was opened in 1827 and Mr. Crowe started teaching, not one of the six students who were in attendance was even a member of the church, and so there was not among them a single candidate for the ministry.

Nothing daunted, Mr. Crowe, and those associated with him, in the desire for the raising up of a supply of ministers, made constant prayer that young men might be provided who would become ministers. Then it was in the following year, 1828, when there was an increased attendance at the school, that there came a precious revival and eight out of the total enrollment of fourteen students became consecrated Christians; and when the next year was reached their number of eight, in the enlarged enrollment of twenty, had become fourteen, who were members of the church, ready to consider the claims of the ministry.

Thus it was, with this provision of material in fourteen youths, that Mr. Crowe determined that he

would go forward in his enterprise and start, if he could, a theological seminary, embryonic as it might be, and trust God in His own time and way to bring the seminary to development and usefulness. So came about the Hanover Academy, which conducted its first class in a log cabin; and then later there came about also the erection of a brick building twenty-five by forty feet, two stories in height, on a stone foundation (a piece of the original stone now being in a central spot in the Virginia Library of today). Next came the action of the Synod of Indiana, meeting in the autumn of 1829 in Bond County, Illinois, which appended to the Hanover Academy a Theological Seminary. A professor thereupon was elected, the Rev. Dr. John Matthews of Shepardstown, Virginia, as Professor of Theology.

Here then was the very beginning of The Presbyterian Theological Seminary, Chicago. It is interesting to note that it was in the state of Illinois, where the Seminary today is, that the ecclesiastical action was taken which originated the Seminary; and it ought to be noted with great attention that this ecclesiastical action was taken in 1829; that in 1829 Dr. Matthews accepted his election and that in December of 1829 he came to Hanover to look over the grounds and to do all the preliminary work for the actual running of a theological seminary. The natal year

of the Seminary is then undoubtedly 1829. When February, 1830, came there were two students ready for the class room:

Robert H. Bishop, Jr., of Oxford, Ohio, and
Robert C. Caldwell of Pensacola, Florida,

and the Seminary both in name and in deed alike was in actual operation, the teaching being in the original log cabin.

But where was the support of the Seminary to come from? Now begins a story of hardships and heroisms that must always make the memories of the early days of the Seminary an inspiration. A brick house was built for Dr. Matthews and his family, the students in those days making the bricks and the friends one and another contributing manual labor and rendering every possible help even at great sacrifice. The building was almost completed when it caught fire and was entirely consumed!

This was a perilous situation for the Theological Seminary. The institution was already in debt, its means exhausted, with no money to pay a salary to Dr. Matthews and with no place to house him and his family. Should the enterprise be abandoned? Should the situation be interpreted as God's disapproval of the movement? Such questions were in the air.

But by this time there were twenty young men in

the different classes of the institution who were looking forward to the ministry and who had expected that when they were ready for instruction they would be taught right here on the ground in The Indiana Theological Seminary. Surely the presence of these twenty candidates offset any questioning as to the purpose of God in the burning of Dr. Matthews' house. Certainly the Seminary must be maintained. But how?

The answer to that question starts us upon a tale of solicitation for funds that is at the same time pathetic and stimulating. The Seminary and what had now become "Hanover College" (no longer merely an Academy) were bound up together in common financial needs. And these needs were great and pressing. Here again Mr. Crowe comes into evidence. The authorities tried various methods of raising money in the general vicinity, all of which proved unsuccessful; and then they decided to send Mr. Crowe into the East to beg for the necessary funds. Dr. Matthews' salary was six hundred dollars and there was no money to pay it. Mr. Crowe started eastward. It was in December 1830, in the days preceding the railway, when the journey had to be made by steamboat in small part and by stage coach in large part. He had what he thought was a very appealing tale to tell. It was anticipated by the friends of the

Seminary that as soon as he should describe the need of ministers, the readiness of young men to be taught, the starting of the Seminary, the burning of the professor's house and the inability to secure financial help in the vicinity because the people did not have the money, the story would melt the hearts of well-to-do and spiritually minded people of the East and contributions would immediately and abundantly be made. Surely if ever there was a cry: "Come over into Macedonia and help us," here was such a cry!

With his heart expecting great things for a great cause, Mr. Crowe at last drove into Philadelphia. After a while he succeeded in getting a meeting of the Philadelphia pastors whom he addressed. They were most favorably impressed by the man and his message; but (and this is the beginning of the many "buts" he was to meet on this journey) the merchants were having a hard time, with their depressed winter trade, and the ministers could not undertake to help him. He would better go further east. So on to Princeton he went. The good professors could not help him financially, but they could give him letters of introduction to people in New York. At New York everybody was kind to him but there "really was no opportunity for solicitation in New York then," for trade was bad there, too. So he was advised to travel up the Hudson River and go to

Albany, New York. By this time his funds were exhausted, and the disappointments were telling on his spirit. But up to Albany, one hundred and fifty miles, he went as best he could. There he had a most sympathetic welcome from a leading pastor, but he was told that an attempt to collect money for any object would at that time prove an utter failure. However, this kind hearted pastor gave him a letter of introduction to a pastor in Troy, N. Y., a few miles beyond Albany, and armed with this commendatory letter he sought the Troy pastor. But when he called upon the Troy pastor he was informed that the time was entirely inopportune for the solicitation of funds, for a gracious revival was in progress in the pastor's congregation, and the pastor did not wish interest to be diverted to any object, even though the object was very important. However, Mr. Crowe the moneyless, might stay in the pastor's home as his guest, and help him in the revival meetings!

So Mr. Crowe entered with earnestness into the revival work. In the course of that work Mr. Crowe was invited to dine with a merchant. After dinner Mr. Crowe took occasion during a pleasant conversation to mention the object of his mission to the East and to describe the whole situation at Hanover. Then he urged his host to help him. Would the host let him have his name as reference and would he not

even give him some donation? The man assented to giving a donation and handed him ten dollars!

That ten dollars was the turning point in the whole situation. Mr. Crowe's heart, in his own words, "leaped for joy." Ten dollars! But (another "but") the host would not go contrary to his pastor's wishes and furnish him with names of those upon whom he might call. Nothing daunted now, with that ten dollars secured, Mr. Crowe found later an opportunity to tell his story to another man and this time, without solicitation, he received twenty-five dollars and also a list of persons to be interviewed.

(The reader is asked to bear kindly with the following personal interpolation. The pastor in Albany, N. Y., who gave Mr. Crowe the letter which introduced him in Troy, N. Y., was the Rev. Dr. William B. Sprague, author of "Sprague's Annals of the American Pulpit," who later baptized and still later welcomed to full membership in his church at Albany, the writer of this history; and the Troy pastor, the Rev. Dr. Mark Tucker, who received the letter of introduction which brought about the occasion whereby Mr. Crowe obtained the eventful ten dollars was later an uncle of the wife of the writer; so there seems warrant for the writer's claim to family connection with the Seminary covering the entire period of this one hundred years.)

MEMORIAL STONE AT HANOVER

The tide had turned and was beginning to set shoreward. With courage heightened Mr. Crowe visited all the adjoining small towns that were accessible, returned to Albany, found that little could be effected in the capital city of the Empire state, went on to Hudson, N. Y., thirty miles away, where his courage once more was cheered by kindness and some small gifts, and then sought New York City again. In New York City, disciplined by his experience and made wiser for his work, he found that the pastors had come to recognize the worthiness of the man and his mission, and were ready to assist him in every possible way. So they gave him names. Whereupon he ferreted out every benevolent man in the city and by a laborious effort of four weeks succeeded in collecting something over sixteen hundred dollars.

Now he was ready for Philadelphia. The winter was virtually over, trade was more animated and the pastors were glad to help. Once again began the "ferreting out" process of the benevolent. No person with a reputation for possessing money and for having a heart sensitive to a good cause escaped visitation. The result of his efforts here and elsewhere was that when Mr. Crowe reached Hanover he had upward of three thousand dollars in cash and one hundred books for the library!

It is very difficult in the combined interests of The Indiana Theological Seminary and Hanover College to keep the facts of the life of the one altogether separate from the facts of the life of the other. The institutions existed side by side, in weakness, in a very small place, and were in some senses mutually dependent for years. Their records and history are intertwined. Gradually each emerged from common ground into a distinct preeminence of its own. So it was that as early as 1830 the Synod appointed a Board of Directors for the Seminary consisting of fifteen ministers and fifteen ruling elders. This Board met annually at Commencement time at Hanover, listened to the public examination of the students and through an appointed representative addressed the students at the closing exercises. The Synod appointed the professors and the Seminary was an organization existing, under and subject to, the Synod. And still it was Hanover College that assumed the responsibility for the payment of the salaries of the professors, and held in possession such books as were obtained, as common property.

This dependence of the Seminary on the College makes interesting and important a journey taken by Mr. Crowe in 1836 when another of those financial crises appeared that are familiar in the history of many of the Presbyterian institutions of learning.

This time Mr. Crowe decided that he would confine his efforts to New York City. He argued that he had established pleasant relations there upon his previous visit and that he had secured his best gifts there. Accordingly he aimed directly for New York; but he reached there just in time to see the smoke and ruins of a very extensive and disastrous fire that had swept over forty acres of the business district of the city, destroying twenty million dollars' worth of property and leaving thousands homeless and destitute. Under such circumstances even his old time friends, noted for their liberality and benevolence, were in no position to listen to any words he might say with reference to the financial difficulties of a scarcely known college a thousand miles away.

Mr. Crowe realized that New York gave him no opportunity. Where then should he go? He was advised to try Boston and its vicinity. Here in the earlier years had come from England self-denying, godly people interested in education, who had suffered perils of many kinds for their religious faith. Surely they would be interested in the story of the struggling institution of learning on the confines of the nation to the west, whose one object was the advance of true religion! But at Newburyport, though the bones of Whitefield the evangelist reposed there beneath the church, the people soon said

that anything "away out there in Indiana" (in their own language) was beyond their sympathy, when so many objects of need were immediately at hand.

At Boston his story was given a good hearing. There was in Boston a committee of strong, thoughtful men appointed by the churches to examine and pronounce upon all claims upon public beneficence coming from the West. Already the West was making so many appeals to the East for help that a special committee existed for the sole purpose of considering these appeals. This committee listened to all Mr. Crowe desired to say and retired for deliberation. After deliberation they summoned Mr. Crowe and began to put some questions to him. The questions were entirely upon the theological position the Seminary held. It will be recalled that the air at that time was full of theological controversy everywhere. In the next year, 1837, the division was to take place in the Presbyterian church whereby there became the New School branch and the Old School branch. Boston was more in sympathy with the New School statement of belief than the Old School statement. It was in a certain sense perfectly natural for the Boston committee to inquire what Mr. Crowe's attitude toward these disputed theological matters was. Did he and the institution he represented favor the Old, or did they favor the New method of doctrinal

formulas? Mr. Crowe replied that he was not authorized to answer for anyone but himself, but candor compelled him to say that he stood with the Old School views rather than the New. Whereupon he was told that the committee was not prepared to recommend his cause to the patronage of the churches.

So the interview ended and the visitation in the East for solicitation likewise ended. He had secured in all less than one hundred dollars. A new feature in the life of the Seminary had appeared—the doctrinal feature. Mr. Crowe realized more fully than ever before that while a theological seminary might have students and professors, and might have heroic souls endeavoring to sustain and develop it, still it could not be a Theological Seminary in any church, certainly in the thoughtful Presbyterian church, and be entirely free from its own doctrinal standing.

CHAPTER IV

THE TRANSFER TO NEW ALBANY

For about ten full years the Seminary continued its work at Hanover. As these years passed on the conviction forced itself on the friends of the Seminary that the location of the Seminary was not favorable to its development. The question immediately became pressing: Should the Seminary move? And in such case, where should it go?

Here appears a strange historical fact that deserves mention. It was in Albany, N. Y., that Mr. Crowe had obtained the letter of introduction to the pastor in Troy, N. Y., whereby he eventually succeeded in getting his first subscription of ten dollars for the Seminary. It was from that same Albany, N. Y., that some adventurers coming up the Ohio river and landing upon the shore for settlement, decided to name the settlement in memory of their early home, New Albany. New Albany was, as the crow flies, thirty miles from Hanover. In it was a thoughtful and generous man who offered, in case the Seminary should be transferred to New Albany, to give it a substantial sum of money.

It cannot be denied that this money offer was a

NEW ALBANY BUILDING

potent feature in the discussions then taking place as to the future residence of the Seminary. The Seminary had no buildings of its own and no endowments, and though associated with the college and sharing in its financial gifts, was not legally a part of the college. It could not therefore legally claim any aid from the college. Indeed it was indebted to the college for four thousand dollars advanced by the college trustees. The time had come when it was better that the college and the Seminary should each stand on its own feet without dependence one upon the other. Besides, it was thought that each institution could do its own work more effectively in an environment of its own.

The great question of slavery was gradually coming to the front and it could not be slighted nor avoided. The question would not allow itself to be side tracked; it was directly in the way. It was becoming divisive. However, it was thought, if the Seminary, coming out of its rural retirement and becoming an independent organization designed for theological study alone, could still abide close to the border between the North and the South and bring to its halls choice young men who would go out after three years of sacred fellowship and minister in the North and South alike, they would spread the gospel of good will and would help to hold the nation and the

church together in harmonious union. This was a splendid aspiration. New Albany was a prosperous little city with large and growing business interests and with some exceptionally influential and consecrated people in the ministry and in the membership of the local churches. In full sight, just across the river at the head of navigation for the larger steamers on the Ohio, also was Louisville, Kentucky, then already promising to be one of the chief cities of the South.

Under all these circumstances the money offer made by Mr. Elias Ayers, which is historical because it is the first gift ever made to the Seminary for what may be called endowment and equipment purposes, was memorable. It was virtually fifteen thousand dollars on conditions that everyone felt were worthy and must be respected, the chief condition being that the Seminary should always continue in New Albany. So the Seminary was transferred to New Albany, and buildings adequate for the lodging of students and for the work of instructors were soon provided. The Seminary was now a distinct and independent entity. The future seemed bright. The Seminary aimed to be the Seminary of the whole western church in North and South alike, as was Mr. Ayers' ambition.

But as the years moved on there appeared many disappointments. The attendance of students did not

increase as was hoped. Other seminaries had come into existence and into efficient operation, comparatively near. Western at Pittsburgh, Pennsylvania, Lane at Cincinnati, Ohio, and Danville at Danville, Kentucky, were full of life and momentum. These Seminaries had each its own drawing power either in its strong faculty or in its attractive buildings or in its type of theology.

Up to the year the Seminary came to New Albany it had never had more than two professors at any one time, nor did it have (excepting for a brief interval) during all its residence at New Albany, more than two professors. These two men carried all the curriculum between them and carried it well and self-sacrificingly. The nominal salary of each was twelve hundred dollars a year, and each voluntarily relinquished annually two hundred dollars of it in aid of the Seminary. And each contrived according to his own statement "to live comfortably," though no testimony is on record from the wives and children of the professors as to their views of the situation.

There was one period at New Albany when owing to the death of one of the professors, the remaining professor for six weeks conducted all the classes and prepared them for their final examinations. The total number of students graduating from the Seminary while at New Albany was forty-five. The men were

well prepared for the ministry and their labors reflected great credit on their Alma Mater. The Seminary had the approval of the church and of God. Still the resources had become insufficient to pay even the two professors.

It was not, however, its location at New Albany, with its inadequate financial resources, that retarded the endowment and growth of the Seminary. It was the unavoidable and burning subject of slavery. There were three main parties in the nation lining up in opposition one to the other on this subject. One party believed in the wisdom of perpetuating slavery. They even defended it as a divine institution ordained by God for the good of the slave. Another party believed that so far as possible nothing should be said about the matter in public discussion, especially in the church, but it should be left to the providence of God, as would be evidenced by events, to live or to die as might please Him. This party claimed that it was wrong to divide the nation and particularly the church on a subject concerning which the best of men and the leaders of the church conscientiously had divergent views. Then there was the third party which looked upon slavery as an evil, and as an evil only, which regarded the slave-holder as a wrong doer; which held the conviction that every possible opportunity should be used to denounce

slavery and that every means that could be called righteous should also be used to bring about the abolition of slavery. To be silent on the subject was to be disloyal to God.

It was impossible for any leader of thought to be colorless. He would be asked questions by his friends or neighbors that necessitated his saying one thing or another. He was listed on one side or the other. And in the theological seminary class room the questions asked by inquiring and agitated students could not be evaded; a professor's speech or his silence was taken as an interpretation of his position. Oftentimes a professor's qualifying statements as they passed beyond the class room, were not sufficient to satisfy the outsider. The professor was always in danger, through suspicion, of holding views contrary to the views held by adherents of the opposition, and as a consequence he would in time be publicly accused of holding such views.

This was the case with one of the professors at New Albany who was denounced by good and upright men as an out and out abolitionist at a time when such a designation was a very red flag of condemnation. It did not matter that he denied the accusation and that he emphatically stated his willingness to abide by all the deliverances of the General Assembly on the subject for sixty years past.

Nor did it matter that leading ministerial friends rallied to his support and gave him their public recognition and approval. The times were such that a suspicion once having been aroused nothing could quiet it. The slave-holding Synods had virtually withdrawn their support from New Albany and given it to Danville. Lane came under suspicion too, and a movement was projected to start a new seminary at Cincinnati, Ohio. The whole situation was in ferment. The General Assembly had heartily endorsed Danville and by so doing had given the "cold shoulder" to New Albany and had virtually extinguished the hopes of the friends of New Albany for its growth and development.

What was to be done? The Seminary should not be allowed to die! It had done an admirable work for twenty-five years. Surely there was a place for it somewhere. Where was that place? Up in the Northwest there were eight Synods that represented a broad field as yet unoccupied by a Presbyterian seminary. These Synods stretched from Cincinnati into Wisconsin and Iowa covering all the intermediate country. Populations were rushing into them. Was not this the part of the country to which the seminary should move?

We must stop here for a brief space and explain the general environment even more fully. Over at

Western, the Rev. Dr. W. S. Plumer, whose reputation was strong and widespread, was in evidence as an Old School leader and was drawing students. Close by in Lane Seminary in an adjoining state was Lyman Beecher, a man of commanding intellect, of forceful personality, and of exceptional power in the class room and in printed discourse. The names of his son, Henry Ward Beecher, the mighty orator, and of his daughter, Harriet Beecher Stowe, author of "Uncle Tom's Cabin," should never minimize the name of their dominating father. As an exponent of New School theology and of temperance and other great moral questions like slavery, he became a strong attraction, and as was natural, students for the ministry as yet undecided as to their theological attitude were drawn to him and to Lane. Then there was the Danville Seminary in an adjoining state, too, which had come to its birth and was forging ahead rapidly under the leadership of Robert L. Breckinridge. Language failed his friends in their enthusiastic description of Dr. Breckinridge's intellectual gifts and of his transcending power. His son-in-law, a sober-minded, scholarly Presbyterian minister, was accustomed to say that: "Next to Christ the two greatest men that have ever walked the earth were Socrates and Robert L. Breckinridge." In any sphere of activity—political, social, educational, religious—

he was a tremendous force. When he and his associates came before the General Assembly and asked for the recognition of a new seminary in Danville, his influence in the church is described by one of his biographers as: "greater than any living man and perhaps greater than any one man had ever exerted." It was certain that his plea would carry; and when the Seminary should be started it was certain that it would draw students. It was distinctly on the side of the Old School, on the very side on which New Albany was. With this master man in evidence in all its deliberations and work while New Albany had no such master man, New Albany was sure to lose out.

(Another interpolation. The Rev. William C. Handy, son-in-law of the Rev. Dr. Robert L. Breckinridge, immediately preceded the writer in the pastorate of the New Scotland, New York, Presbyterian Church. Mrs. Handy inherited her father's charm of personality and brilliancy of intellect, a scintillating conversationalist. She had been brought up amongst such a retinue of colored attendants that she had not learned the use of a broom, nor did she have any idea of cooking, save as she considered cooking a direct gift of God intended for colored folk whom it would be wrong to deprive of their divine vocation. Coming as she did to a semi-mountainous and extremely cold northern hamlet of the smallest possible

dimensions, where every wife necessarily did her own housework, and made her own bread, and where a loaf of bread could not be bought, for there was no place within miles to purchase it, and forced to sustain a family of six children and husband and wife on a salary [usually in arrears], of one thousand dollars, the exigencies of ministerial life loomed large in her household. But she never lost her spirit, courage and charm, even if all the children were sick at the same time, and she herself was quite incapacitated, while the only persons who could help at all were the kind-hearted farmers' wives, rendering such inadequate service as they could. Mr. Handy in the pulpit was so able that he drew the whole outlying vicinage to church attendance. He could indoctrinate but he could not lead to conversion and church membership. Straightway upon his being called to another parish a wandering evangelist supplied the vacant pulpit for five weeks, and from this wee community, sixty-four of the indoctrinated persons immediately announced their conversion and united with the church! One had sown, another reaped.)

And still the whole story of the place and power of the Danville Seminary has not yet been told. Danville was distinctly in a slave state. Up to this time New Albany on the border line, had desired to be conciliatory to both sides of the slavery question,

hoping to draw from the South as well as the North. But now Danville Seminary comes in and takes to itself, as was perfectly legitimate, once it was in operation, the entire student attendance of the South; and the Synods of Kentucky, Missouri and Tennessee, which had been contributory of sympathy and helpfulness to New Albany ceased to function to any degree for New Albany. Danville forged to the front, receiving more and more students each year, while the attendance at New Albany tended more and more to decrease.

So it was that the necessity, if it should continue to live, of a new and more promising field forced itself upon the friends of New Albany Seminary and demanded immediate and wise action.

CHAPTER V

THE MOVE TO CHICAGO

It was in 1853 that matters came to a sort of culmination by the action of the General Assembly, in creating Danville Seminary. That fall New Albany opened as usual, and with a sufficient attendance of students to sustain interest; but in two or three years the attendance fell greatly, and besides, money could not be raised for endowment. With unceasing devotion to the Seminary, friends now turned their vision toward the great Northwest. They realized that with the vast open spaces in the Northwest and with cities growing in the Northwest, as Chicago was growing, Chicago having now a population of over one hundred thousand, a Seminary like Danville, some hundreds of miles south of the Ohio River could not meet the needs of this almost limitless Northwest any more than the other two Old School seminaries at Pittsburgh and Princeton could.

Accordingly New Albany in 1856 began a series of movements which aimed at transfer to Chicago, if possible; and as the outcome of these movements a meeting of the Board of Directors who represented the different Synods of the Northwest, namely Cin-

cinnati, Indiana, Northern Indiana, Illinois, Iowa, Wisconsin and Chicago took place, November 7th, 1856, in Chicago. The deliberations of the thirty representatives were very careful, continuing for several days. The purpose of the representatives was definite: to locate, endow and establish the Northwestern Theological Seminary as successor of New Albany; but the question of site was left to be determined thereafter as offers might be made of land, buildings or money. It was only an informal vote that indicated that the great majority of the delegates preferred Chicago. Before the meeting adjourned a decision was reached to continue the operation of the Seminary at New Albany until Commencement in 1857; and action was taken in anticipation of organizing the Seminary of the Northwest *somewhere* as soon as practicable, establishing three professorships and creating a Board of Trustees to hold the funds and property of the new Seminary.

These procedures were interpreted quite widely throughout the nation as indicating that the new Seminary would certainly be in Chicago and consequently these procedures were regarded with high favor, though as yet no definite action had been taken distinctly locating the Seminary at Chicago. Both West and East united in declaring that Chicago was the one place, for it would not encroach there on the

bounds of any other Seminary and it would have an enormous field for its operations. When then in February, 1857, the Directors again met in Chicago, they were cheered by the offer of real estate in Hyde Park, Chicago, conditioned that the Seminary be permanently located there and that the necessary improvements be made. This offer was accepted. The Trustees were then instructed, when the legislature had granted the charter of incorporation, which was being sought, to prepare the plans for the buildings and take the necessary steps for the work of improvement.

This charter of incorporation was granted March 21st, 1857, and it became and has continued to be the one and only charter under which the Seminary has existed until this day. In that same year, in the spring of 1857, the Seminary at New Albany suspended all its exercises. Up to this time the whole number of students educated by the Seminary was one hundred and ninety-two, of whom, as already stated, forty-five had been at Hanover and one hundred and forty-seven at New Albany.

As this second residence of the Seminary at New Albany ceases it is a matter of interest to every lover of the Seminary to know that the buildings (—there were two—made of brick), contained the library, lecture rooms and twenty-nine (in the language of the day) "handsomely furnished rooms for stu-

dents." The students paid no tuition fees nor room rent but they were expected to pay five dollars a year to help meet the current expenses. Good board was obtained at two dollars per week. Fuel, light, and laundry cost about seventeen dollars for the year. It was figured that the annual expense to each student exclusive of books and clothing was ninety dollars.

The date we have now reached needs to be marked with special attention—1857. It was in that year that the greatest financial panic the United States has ever known swept through the country from East to West. Business houses that had borne a high standing became prostrate, in New York, Boston, Philadelphia, Pittsburgh and Cincinnati as well as Chicago. Banks, Trust Companies and Loan Associations failed everywhere. The depression affected the spirit of all classes of society and made it impossible to raise money for any new benevolent scheme. In fact there was no money to give. In that same year there was a failure of the crops throughout the Northwest that tended to increase the depression of spirit in the Northwest and to center interest in mere self-preservation and even in mere existence. It was no time to solicit funds for the Seminary. The offer of the Hyde Park property disappeared below the horizon. No material help was in view. The financial panic took two years or more to expend its force.

Then in this same year—1857—came into existence the Fulton Street Prayer Meeting in New York City. Fulton Street was near the financial center with all its agitation and losses. Men came to this Prayer Meeting as a refuge. Stripped of their material dependence, they turned to the Source of spiritual dependence. As a result there emanated from that prayer meeting a great wave of religious interest that swept up New York State, advancing to the West, even to Illinois, and that never ceased its blessed influence until it had baptized thousands and thousands of men, strong individual men with vision and with conversion. Chicago was mightily affected by it. It tended to create convictions of right and wrong and to arouse in its converts the purpose to be true to convictions under any and every circumstance. All this necessitated outspokenness in matters of morals and religion, and also of politics, and necessarily of slavery.

Then there was another feature of the situation that was destined to have its influence on the prospects of the Seminary in this year and in the immediately following years. The spirit of debate was in the air. In 1858 Lincoln and Douglas were to debate the questions of the hour in public places. Everybody who could debate, whether in church or state, felt an almost irresistible impulse to state his views in argu-

mentative form, defending his own position and assailing the position of his opponent. This spirit was indeed an inheritance from the past; but it was also greatly stirred by the conditions of the present. In the past debates had been long and somewhat furious as to the nature of baptism, as to the theory of the atonement and as to many theological matters that at the time seemed momentously significant. A race of debaters existed in every Presbytery, Synod and General Assembly, and Old School men could argue for hours, and New School men could argue for similar hours.

But however important the reasons for debate had been in the past, those reasons were small compared with the reasons that now came to the surface. The slavery question made the whole nation a people of debaters. Not alone persons who were in legislative halls expressed and defended their views, but also such men as Longfellow, Emerson, Lowell, Motley, Whittier, Bryant and Holmes, spoke out in clear and certain tones. Whittier, the Friend, wrote what may be called "political songs," to be sung at party gatherings. Everywhere the hearts of men burned within them to give voice to their convictions. As a result men took firm, unalterable positions and stood arrayed in unyielding conflict. Often times the more religious they were the more assertive they were.

This was the situation when in May, 1859, a proposition was made to the General Assembly, meeting in Indianapolis, Indiana, to transfer the Seminary from the control of the Synods to the General Assembly itself. Leading friends of the Seminary stood in irreconcilable antagonism both on the slavery question and on the seminary question.

Particularly on slavery was their antagonism one to another voiced in denunciatory words and tones. The situation was unavoidable, a painful product of the times, a product that was inevitable. The way out of the difficulty, it was thought by the more self-controlled friends of the Seminary, would be the transfer of the Seminary from the Synod to the General Assembly which was supposed to represent the highest wisdom of the entire church and which therefore could devise for the Seminary safely and well. All the assets that the Seminary could offer the General Assembly were fourteen thousand four hundred and thirty dollars, for the Seminary had some indebtedness to pay, and the real estate and buildings at New Albany which were conditioned on the Seminary remaining there, were unavailable.

(The gentle reader is asked to bear kindly with a third interpolation due to the desire of New Albany friends that mention should be made of the comic as well as of the tragic in connection with the experi-

ences of the Seminary's residence at New Albany. The tragic is already in evidence. The comic appears in the later use of the Seminary buildings subsequent to the Civil War. When the Civil War came on, the empty buildings were used for housing United States soldiers. This use was dignified; but after the war at a time when the small boys of the street were accustomed to speak of the Seminary as "The Cemetery," a custom not limited to New Albany, the buildings were put into active operation in the making of coffins! However, the immortal spirit of the institution had escaped and was in vigorous condition in Chicago, beyond the reach of any force that could have "cabined, cribbed, confined," or even *coffined* it.)

Here then was the Seminary after twenty-seven years of earnest, self sacrificing, productive life and after two years (1857–1859) of uncertainty and questioning and inactivity, offering itself to the General Assembly for guidance and development. If it had not been for one feature of the situation the Seminary would have seemed like an unclothed homeless waif depositing itself on the doorstep of the church with little prospect of sustained life and with no provision for the needs of the waif. But there *was* a feature of the situation that was new and that proved adequate for all needs and that feature was Cyrus H. McCormick.

CYRUS HALL MC CORMICK, SR.

CHAPTER VI

CYRUS H. McCORMICK

It was February 15th, 1809, that Cyrus H. McCormick was born in the family homestead at Walnut Grove, Virginia. The name of the homestead is derived from the tall, strong walnut trees that surround the house. Walnut Grove is midway between Lexington and Staunton, places that are today historical: Lexington, where Washington and Lee College holds one of the most beautiful and impressive tombs of the world, the tomb of Robert E. Lee: Staunton, where Woodrow Wilson was born. The surroundings of Walnut Grove were similarly historic in 1809. The people who made the neighborhood were, like the McCormick family, Scotch Irish. They had come from the north of Ireland where their ancestors from Scotland had sought refuge in order to preserve their Christian religion, which found its expression in Presbyterianism. They could tell and did tell of the days when their religion was a costly thing to them, exposing them to persecution and peril. They could tell, too, how they nourished their religion on the Bible and on sustained family worship. And once again they could tell how their

cherished form of church government, the Presbyterian, had been the bulwark in the defense and in the perpetuation of their civil and religious liberty. They were a sturdy race, men and women of thoughtfulness and high mindedness, of devotion to conscience, and of watchfulness against the threats and allurements of evil—a self-reliant race, industrious, unafraid and happy. The Westminster Confession of Faith, with its assurance that "God alone is Lord of the conscience," was a very precious document to them—and as for the writings of John Knox on the Church, they believed that those writings set forth the most perfect form of government intelligent minds could ever expect to see on earth, the very *jus divinum* which Peter, Paul and the whole early Apostolic Succession would advocate.

Cyrus H. McCormick learned to read from the Book of Genesis, and knew from his boyhood what it was to work at early dawn in the fields of his father's well ordered farm. He grew up with a vigorous body, an alert mind and a religious spirit. His father's property covered eighteen hundred acres on which were saw mills and flour mills. His father, while a practical farmer, had the vision of an inventor. He was always trying to devise mechanical methods of advancing farm industry. He had a little blacksmith shop where he worked at his schemes—

his hemp brake, his clover sheller and his hillside plow. One subject was constantly on his mind, a machine for harvesting grain. For twenty years he made experiment after experiment to construct such a machine; but finally decided that it was useless.

The son inherited the father's talent, and reasserting the father's purpose, by a long series of efforts, and by a long series of business advances and complications, at last was in Chicago, the inventor of the McCormick Harvester, a man of means with a constantly expanding opportunity. He had brought his religion with him because his religion was his very life: not an external vesture, subject to moods and places, but an internal power-house that was breath of his breath and soul of his soul. He had married one who was in perfect sympathy with all his purposes, mercantile and religious alike, a companion spirit for his every thought and labor. She desired his devotion to all good words and works.

So it was that when the needs of the proposed Seminary of the Northwest were presented to Mr. McCormick they met with intelligent and ready response. First of all, he knew, through his acquaintance with agriculture, what the developments of the Northwest would naturally be; and he knew how central to that development Chicago would become. Second, he realized that one of the greatest needs of

the Northwest would be adequate ministers of the gospel. That need made a direct appeal to his religious nature. Then third, he was a believer in the kind of ministry on which his ancestors and himself had been nourished, the Presbyterian, and this Seminary was Presbyterian.

He was eminently fitted to give wise thought to the project of bringing the Seminary from the borderland to Chicago, for he knew the North and the South alike. His vision was comprehensive not alone of the South and the North but also of the East and the West. He understood the slave holder and he understood the hater of the slave owner. If ever a man seemed to be raised up by the special provision of God for an extremely difficult task in an extremely difficult time, it was Cyrus H. McCormick. Would he be willing to step into the imbroglio and offer the assistance that was required?

The immediate friends of the Seminary thought that the assistance that was required was financial. So in a sense it was. The Seminary could not be made safe apart from money provision. But as circumstances were to show, much more than money was required. Someone must be in an influential position who continuously could give prudent counsel, who could be big-hearted, who could be patient with the mistakes of good men and could be patient with the

errors of foolish men. He must be a man who could stand again and again in the breach, forbearingly, courageously, cheeringly and sinking self out of sight, keep the eye and the mind and the heart on the ultimate welfare of the Seminary. Trying days were at hand in the nation. The excitement preceding the Civil War would soon burst forth in the creation of armies. The lines of separation between the North and the South would be definitely drawn and the Civil War would summon youths to the field of battle, and the Seminary would be virtually stripped of its students.

When then in May, 1859, Mr. McCormick made his offer that if the General Assembly would take charge of the Seminary, to be located in Chicago, he would provide one hundred thousand dollars to be paid exclusively for endowment of professors, it was this amount of money—the largest up to that time that any theological seminary had ever received as a gift from any one individual—that was preeminently in the minds of most people. But as facts later proved, it was the man back of the gifts that was then and continued to be the important feature of the situation.

At the time this offer was made the people of Indianapolis, Indiana, wishing to retain the Seminary in their state came forward with an offer of

money and land, and made an appeal to the General Assembly in behalf of their state. Accordingly the whole subject was laid before the General Assembly for its decision as to the location, and the vote taken was preponderatingly a majority vote in favor of Chicago. Whereupon the Assembly proceeded to vote for four professors, and elected to the chairs that the Assembly had already created:

Nathan L. Rice, D.D., Didactic and Polemic Theology

Willis Lord, D.D., Biblical and Ecclesiastical History

Le Roy J. Halsey, D.D., Historical and Pastoral Theology and Church Government

William F. Scott, D.D., Biblical Literature and Exegesis.

Thereupon the Assembly completed the organization of the Seminary by electing a new Board of Directors, consisting of forty members, twenty being ministers and twenty being ruling elders, selecting them from ten different Synods whose interest and cooperation were desired. Speedily these Directors met in Chicago, took the necessary steps whereby the Seminary of the Northwest became the legal successor of the New Albany Seminary, so that the life of the Seminary of the Northwest should be the continued life of the New Albany Seminary, and the

Trustees who had been previously appointed should be recognized by the State as the lawful Trustees, capable of holding and transferring property. The Directors also took action as to the opening of the Seminary in the fall and as to the inauguration of the professors soon after the opening.

Here then in a very brief space had been created a Seminary that was the old Seminary in some respects but was a new Seminary in other respects. It was the offspring and rightful heir of all that had gone before, but it was new in its constitution, in its Directory, in its Faculty, in its location, in its relation to the General Assembly, in its endowment and in its promises of land, for an offer of twenty acres within the city limits had been made by William B. Ogden and Joseph C. Sheffield, conditioned on the erecting of substantial brick and stone buildings for Seminary purposes within a specified time, and also on the conducting of a Seminary course for a specified period of years. Five additional acres, separated only by a street were given by other persons. These twenty-five acres were considered at the time as worth twenty-five thousand dollars. They created the permanent home of the Seminary.

So it was that the Seminary seemed to the church at large as having entered upon its Promised Land. It opened for students in September, 1859 and soon

had fourteen students some being Juniors and some being Middlers. The place was a building suitable for lectures and for students' dormitories at the west corner of Clark and Harrison Streets, on the South side. The students were pleasantly housed but the professors had difficulty in securing comfortable rented homes on the North and West sides, and even more difficulty in reaching their classrooms, for the horse car lines were few and poor, the city had still an abundance of unbuilt open spaces and the cold winds of winter and late spring that swept across them brought chill and exposure to the professors as they pressed their way to their work.

However, not a word of dismay was said, for the professors felt that a great opportunity was opening before them and that they were the immediate path breakers for a mighty development. So they came to their inauguration on the 26th of October, 1859, with enthusiasm, two giving their inaugural addresses in the afternoon and two in the evening. These professors had wide reputations. One, Dr. Rice, was described as "never having lost a battle, though he had fought with many a heresiarch"; one, Dr. Lord, as a "courteous, scholarly and finished preacher"; another, Dr. Halsey, as "the pastor of a most important western church," and the fourth, Dr. Scott, as "having spoken to the world in print and

men had listened." An immense region north and west and southwest of Chicago, it was declared, will look thither for ministers.

The enthusiasm became contagious. Agents appointed to solicit money for scholarships and current expenses were well received. The present was bright and the future promised to be brighter.

CHAPTER VII

THE TIDE GOES OUT

RIGHT here another of the "buts" comes in that have so frequently checked the advance of the Seminary hitherto. The old New Albany friends felt aggrieved at the loss to them of their Seminary and would lend no helping hand. Some of the Synods, also, which had previously aided the Seminary became alienated and withdrew their support, advising the prospective students to attend other Seminaries than the one in Chicago. Nor was this all! The slavery question which had become increasingly dominant as the political campaign approached in which Lincoln's name was to figure as a presidential candidate, again aggravated the Seminary's difficulties. The charge was made in the secular press that this new Seminary had been founded by Southern men as an institution to be used by them for the indoctrination of views in favor of slavery! The charge was taken up and repeated in Chicago itself; it was likewise taken up and repeated in the country at large. No words of denial availed a whit. The temper of the time was too biased for calm consideration of any sober facts that might be presented. Everybody connected with

the Seminary came under condemnation and everybody was subject to misrepresentation and abuse. Under these circumstances it is perfectly easy to understand how it came about that "few, very few people took any interest in the Seminary," and that it could be written, "indeed a large portion of the leading men and ministers either took no interest in it or openly and actively opposed it."

Then came a blow which temporarily staggered the friends of the Seminary. The leading professor, Dr. Rice, the man that "had never lost a battle," the man who was transcendently the outstanding professor in the judgment of the church at large, the man on whom the Seminary depended more than any other, resigned to accept a pastorate in New York. Nor was this all. One other of the professors, Dr. Scott, devoted and beloved, died. And now the Civil War came on apace. It was the close of the Seminary year in 1861. The finances of the Seminary did not admit of filling the vacant chairs. "The thoughts of all men in every community were upon the war. Young men everywhere left their books and studies, left their schools, colleges and theological seminaries in response to the calls of President Lincoln to take up arms in defense of the imperiled country." The drum beat was heard in every town and village as well as in every city. The recruiting officers were in

evidence at every central spot. Orators in town hall, street and church summoned youth to leave the plow, trade, and study to enlist. The result was that small as the number of young men in the Seminary was, several of them entered service, continuing therein until the close of the war, in 1865.

Nevertheless through all these different and trying difficulties the Seminary lived and did its work. Two of the professors stood by the stuff and day after day taught the mere handful of students who remained, with assiduous fidelity. And more than this. Their salaries, without house, nominally three thousand dollars, were reduced to two thousand dollars, and they cheerfully accepted the situation, the two professors carrying between them all the courses of the Seminary and doing at the least estimate the work of four departments. And even more than this, the professors took students—in order to hold them, into their own homes, students who coming into Chicago and finding the situation so disheartening that they were ready to leave, would have been lost entirely to the Seminary. It is on public record that when the Rev. Samuel E. Vance (who afterward had three sons in the Seminary: Professor Selby F. Vance of Western Theological Seminary; Professor J. Milton Vance of the College of Wooster; and Rev. Edward E. Vance, pastor at Cooksville, Ill., now deceased,

and later a grandson, Rev. Walker F. Vance of St. Paul, Minn.), could find no boarding place as an incoming student and saw no way of remaining, Professor and Mrs. L. J. Halsey prevailed upon him to accept their hospitality and stay in their home. Fortunately for every interest he did stay and his staying encouraged other men to remain at the Seminary. And thus it was that the Seminary's life was saved, for there was a condition in some of the endowment gifts to the effect that the gifts continued only in case the work of the Seminary continued to be done; and failure to have students would have exposed the Seminary to a relinquishment of the whole building site of the institution. Surely heroes and heroines may appear in a theological seminary Faculty arena as well as on a bloody battlefield.

During all this period the Seminary had friends in the Directory and Trusteeship who were loyal to the Seminary, standing by it in all circumstances. But there was one man more than any other necessary to the situation, and that man was Cyrus H. McCormick, of whom it was authoritatively written: "He was always hopeful, calm and determined," and it was also written of its darkest hours of difficulties and opposition: "It was Mr. McCormick's quiet but firm faith and perseverance that carried the cause forward."

CHAPTER VIII

A BRIGHT STAR APPEARS

It is at this time that a bright star appears upon the horizon of the Seminary's life and is virtually the morning star which precedes the day of the Seminary's mounting advance. The star will not immediately be followed by the full breaking of the day but because it is hung in the heavens it will assuredly bring in the day. That bright star was the erection of what came to be known as Ewing Hall, upon the plat of ground that had been given conditionally to the Seminary, the condition being that a building or buildings should be erected by May, 1861. Most fortunately the donors had been persuaded to extend the time for two years, but even with this extension of time the situation was almost hopeless. The war had burst upon the country like a tornado. The period for two years which followed 1861 was distressing financially and politically. Chicago could provide recruits for the army and could muster the necessary taxes to support the war, but having done this its resources were exhausted.

Then it was that a man whose name must always be kept in grateful memory came forward. This man

saved the day, the Rev. Fielding N. Ewing, D.D. He saw that something must be done and done in a hurry. He had zeal, energy and winsome address. He knew business and the methods of business men. It was he who had persuaded the donors of the land to extend the period of their conditions until 1863. But time was flying and no money for the erection of a building was in sight. So, duly accredited by the Seminary authorities, he started for the East. He was aware that no building would be satisfactory to the donors costing less than fifteen thousand dollars. Little by little in New York City he gathered up within two hundred dollars of the fifteen thousand dollars required. Then he secured the needed two hundred dollars in Philadelphia, and so he came back to Chicago with fifteen thousand and seventy dollars in his possession for the Seminary. Then he held interviews with all who had offered land conditionally, satisfied them and secured their continued interest: and started the required building, all contracts being based upon the promise that the work would be finished within the year 1863.

It was in February, 1864, that Ewing Hall was furnished and ready for occupancy. No skyscraper of today even if it has twenty-five or forty stories compares in its impressive size with Ewing Hall as it then stood out, all by itself, in the grass pastures

and cabbage patches of its surroundings. Think of it! Three stories with a mansard roof above and a high basement below! There was nothing like it in sight. It had lecture and library rooms, and also dormitories to accommodate forty students; and besides it had a refectory with all the required "appendages." And more than all this which was in sight: *it held down and secured all the adjoining land*. Henceforth, if only the Seminary could continue its work the land property was its own forever. Over that land the wind often swept with tremendous force. One student, a resident in Ewing Hall at that time, assures us that the wind used to make the ink in the ink bottles on his table shake like waves and that the only way to hold the ink in the bottles was by keeping the corks in them. All of the territory about the building, he avers, was a truck garden in which the students could see from their rooms both women and men working with hoes and plows cultivating vegetables of all kinds.

The whole cost of the building had been sixteen thousand one hundred and twenty-five dollars, a sum that seems insignificant compared with the expenditure of millions as now planned for the development of the Seminary, but the effort to secure that sum was herculean, and the effect of that sum was tremendously heartening at the time and was deter-

minative of success for the future. All who have made a study of the history of the Seminary hold that Fielding N. Ewing may well have a very large place in the recognition and gratitude of the friends of the Seminary. Joshua-like he brought the Seminary out of its wanderings and gave it a fixed habitation and home. Hanover: New Albany: the old hotel at Clark and Harrison Streets, Chicago: the building and dwelling houses at Illinois and Pine, Chicago: and the basement room of the North Presbyterian Church at Cass and Indiana, Chicago—all were over—camping grounds in the wilderness of uncertainty, for the Promised Land of certainty and rest now had been reached, and occupied.

CHAPTER IX

LET BYGONES BE BYGONES

It will be recalled that when of old the Promised Land was entered and a fixed habitat was secured, troubles of one kind and of another still persisted in making themselves known. Beside the Philistines who hung about the border on the outside there were vexations within, in the hearts of the Israelites themselves—vexations that were a hindrance to peace and to progress. Similarly all was not harmonious and prosperous when the Seminary had joyously made sure of its Promised Land by the erection and occupancy of Ewing Hall. The days were speedily at hand when the aftermath of the Civil War with its bitterness concerning slavery would be in evidence. It was almost impossible for adherents of the political party that had stood for the abolition of slavery and had to a large degree fought the war on that issue, to believe in the patriotism of those connected with the other party. The Republicans felt that the Democrats in the North as well as in the South were lacking in true devotion to the nation. Consequently the Republicans were exceedingly jealous of anything that looked like Democratic dominance.

The motto had gone forth from the Seminary, when the War was over and when the two branches of the Presbyterian Church in the North, Old and New School, had come together in 1869: "Let Bygones be Bygones." All mention of past disagreements political and ecclesiastical were to be omitted. Each man was to esteem the other if not better, certainly as worthy as himself. The motto was splendid in itself and in its fitness for the situation. But it was an impossible motto to live by. Feelings were too acute, too reminiscent, too suspicious. So it came about that the management of the Seminary by the Directors and Trustees was distrusted; it did not seem to members of the political party now in the ascendant, sufficiently leavened with their adherents. They called themselves "The New Friends" as distinguished from "The Old Friends" whom they wished to supplant. The struggle that ensued was unavoidable. The spirit of division permeated Faculty, Directors and Trustees. That spirit is perfectly intelligible. There is no need of condemning it nor of condemning those who came under its power, nor of condemning those who felt called upon to resist its power; but it is readily seen what its effects might be and were. In fact it did produce elements of discord so that at one time unwarranted methods as they now seem were used of deposing members of the

Board of Trustees. Unhappy methods were used also in Faculty appointments and eventually the Board of Directors was so divided that two reports went up to the General Assembly as though there were two separate Boards, as when the authority of the Roman Church was seated both at Avignon and at Rome.

It was during this period that much of the burden fell upon the heart and mind of Mr. McCormick. He had always from the days long preceding the Civil War desired that politics should be kept out of all Seminary matters. His position was that politics should not divide religious counsels and he had held that every man could be true to his country in his own political party. So he felt free to accept the Democratic nomination for Congress that was pressed upon him in Chicago almost as a peace measure, inasmuch as he was in such close touch with both Northern and Southern sentiments that he, it was thought, could be a reconciler. Perhaps this nomination aggravated the situation; in any case it gave opportunity to burning souls to do what they could to change the management of the Seminary.

Here it is that Mr. McCormick's master mind and master heart come forward for recognition. He bore with the situation intelligently, patiently, prudently and magnanimously. We wonder as we look back at the events and upon their participators that anything

of the kind could have occurred, that he could have been antagonized, that his methods could have been misconstrued and that the progress of the Seminary could have been delayed. There were certain rights in equity concerning his endowment gifts that Mr. McCormick felt must be protected for the future and for the permanent welfare of the Seminary. His position was finally acknowledged by the church to be wise. The Old Friends had given eight-ninths of the permanent funds of the institution.

But "all is well that ends well" is a saying honored by centuries and by experience. It took forbearance to wait for the wearing out of old partisan issues even after the re-uniting of the Old and the New Schools. During this "wearing out" process the work of the Seminary went on uninterruptedly. At the same time the skilful leadership of the General Assembly in all the affairs of the Seminary gave Mr. McCormick a new confidence in the wisdom and integrity of the Assembly. Old School man as he was he believed that the true policy of the Seminary, now that the church was united, was to give the vacant chair of theology to a New School man and he announced his readiness to increase the endowment of the chair, which bore his name, by almost doubling it. New School men were now elected on the distinct ground that they had been New School men to the Board of Directors,

ten of the old members of the Board voluntarily allowing their names to be dropped. The offer of the chair of Theology was made to a New School man.

It was in the next year, 1871, in October, that the great Chicago fire took place. While the flames were raging Ewing Hall became a refuge. People flocked to it, bringing such household goods as they could carry. Students surrendered their rooms. For a time it looked as though the fire would leap the intervening space and seize upon Ewing Hall, but when the danger was greatest the wind veered, and Ewing Hall was left standing uninjured, on the very edge of the disaster which stretched away for miles with its devastation and its urgent want. Once again Ewing Hall was far distant from people, and could be reached only with difficulty; but as of old Ewing Hall held the ground and secured the future of the Seminary.

Up to this time in this swiftly moving narrative, very few names of professors and of others associated with the Seminary life have been mentioned. The reason of this omission has been in order that the narrative might advance as rapidly as possible, simply by presenting outstanding and crucial facts, leaving to other records the names and deeds of the scores of persons whose disinterested aid kept the Seminary alive and secured its progress. It is cause for profound

gratitude that the Seminary has such records which preserve the names and the deeds of all her teachers, administrators and benefactors from the very beginning in 1829 down to 1893. "The History of the McCormick Theological Seminary," as written by Professor Le Roy J. Halsey, is a very treasure-house of information concerning the participants in the welfare of the Seminary during all this period, for it gives every item of any importance that an investigator could wish concerning men and measures, with a rare judiciousness of judgment pronounced on every matter or person discussed. Besides, it indicates its sources of authority and states where those sources are to be found. This history must for all time afford the basis for an intelligent understanding of these fifty-four important years.

And in addition to this history there are the three General Catalogues of the Seminary issued under the painstaking and comprehensive investigation of the Rev. Dr. Andrew C. Zenos, which gather up essential information concerning every teacher, officer, alumnus and matriculant from the very first class graduating in 1834, down to the class that graduated in 1928.

Then this also is a matter of gratitude: The treasurer of the Seminary, Mr. William O. Green, three years ago found in his care trunks which had been

passed from treasurer to treasurer, filled with all sorts of records bearing upon the finances of the Seminary, —records that had accumulated through generations. Under his direction these records were all carefully examined and classified, and the result has been that every financial matter covering or relating to the funds of the Seminary has now been thoroughly investigated and put into clear and permanent statement upon the books of the Seminary. Should any friend of the Seminary wish particular information not given in this narrative, such information can always be obtained by reference to Dr. Halsey's History, to Dr. Zenos' General Catalogues and to Mr. Green's Treasurers' Books.

One other source of information is carefully preserved in the Library, namely, the bound volumes of the Bulletin which was begun by Burton A. Konkle in 1889, class of 1902, and which has appeared every day since in the Reading Room, telling in detail all the principal events of the preceding twenty-four hours—amusing and serious—in the life of the Seminary, told with the piquancy and dash of eager youth—a collection of information and comments that some day may tempt a brilliant annalist to write upon "the romance that hides within a theological seminary." Any alumnus wishing to recall the incidents of his undergraduate days will probably find

more to interest and perhaps to amuse him in these bound volumes of the Bulletin—as his own deeds, wise or unwise, and the deeds of his contemporaries are described—than in any so-called history written by older heads.

Accordingly, in line with the Scripture itself, which so often falls back, when in explaining why in telling the story even of mighty kings there are omissions, upon the expression: "The rest of the acts, are they not written in The Book of the Chronicles?", this narrative moves forward into new realms of advance. And still every reader will be glad to have the simple statement immediately before his eyes that John Matthews, John Whitfield Cunningham, George Brown Bishop, Lewis W. Green, James Wood, Daniel Stewart, Erasmus D. McMasters, Philip Lindsley, Thomas Ebenezer Thomas, Nathan Lewis Rice, Willis Lord, William M. Scott, Charles Elliott and William M. Blackburn, men of purpose and of power, all of whom are described in attractive delineation in "The Book of the Chronicles," together with Dr. Halsey himself, carried the faculty work down to 1871. They held the fort. They received meager financial remuneration. But they fitted class after class of students for useful ministerial service, and they secured the perpetuation of the life of the Seminary and the gratitude of the church.

So too in the realms of Directors, Trustees and benefactors there was an unbroken succession of men who helped the Seminary to the extent of their powers, giving time, counsel and money that the Seminary might live and answer to its high and holy purpose. It is a joy to believe that the Heart that noted the touch of the hand upon His garment, and the Eye that noted a praying form under a fig tree, and noted even the gift of a mite into the treasury of the Lord have noted and have recorded in a remembrance book whose writing never dies, all those who were the Seminary's friends in past days.

CHAPTER X

A NEW PERIOD

And now once again the narrative springs forward. We are coming up to a new period that is the forerunner of an even newer period. Though earnestly pressed to take the chair of theology the New School leader who had been elected declined the repeated invitation. Then it was that a man destined to become a national figure, Francis Landey Patton, was called to the chair and accepted, a man known as the Old School type, though such a designation was now supposed to be a matter of the past. Then as an offset, Robert W. Patterson, who had been moderator of the New School Assembly and was undoubtedly the most influential representative of the New School in the Northwest, the pastor of the Second Church, Chicago, for many years, was invited to a chair and accepted. Presently the Chapel was created, giving space for Recitation Rooms, Library and distinctive Chapel usages, its total cost being about seventeen thousand dollars. The erection of this second building on the Seminary site was hailed with delight.

It was during this period, in 1874, that the Seminary came into prominence throughout the whole

Presbyterian Church and even throughout the world at large by reason of the so-called "Swing Trial." The Rev. Dr. David Swing was pastor of the strong Fourth Church of the Presbytery of Chicago. He was a poet by temperament, thinking in the figures of flowers and stars, and expressing himself in the language of rhetoric. His language made him vulnerable to the dialectician and to the framer of exact definitions. It was true that at this very time Dr. Patton was an editor of "The Interior," a Presbyterian weekly newspaper of Chicago, and was serving, in addition to his professorship, as pastor of the Jefferson Park Presbyterian Church, of Chicago. But the general public forgot his editorship and pastorate, or looked on them as side issues, and centered thought on him in his professorship. His keen mind found abundant opportunity to express itself in the charges and discussions evoked by this trial. It was a time when the public press was glad to give ample space to all material bearing upon the trial, a time when anything of the kind was novel in this part of the country: and the two contestants were unusually brilliant in their own individual methods of expression. The trial failed so far as ecclesiastical action was concerned for Dr. Swing was acquitted; but it had made clear that Dr. Patton was a remarkable man in his theological lore, his philosophical acumen and his

argumentative force. He became a noticeable man, sure to be invited to some other position that promised a new field of recognition and perhaps a wider scope for his powers.

But the trial had divided the forces whose union was essential to the advance of the Seminary. Both within and without the Faculty was this true, for Dr. Swing was the type of man—lovable and winsome—to draw many friends to his side in the churches and in the community at large. The professors, however, rose above the unfortunate features of the hour and labored diligently and cheerily. The average attendance of students became larger than ever before. A particular effort was made that the social life of the Seminary should bring students, faculty and friends together in happy relationship, and the result was that everything seemed bright in the Seminary life excepting one thing, and that was the finances. Mr. McCormick had been and still was desirous that the general public should contribute to the support of the institution. He felt that it was a mistake to have the Seminary dependent entirely or even largely on any one person. He, therefore, encouraged a general solicitation for funds that would meet current expenses even if gifts could not be obtained for permanent endowment; but neither the churches nor individuals responded favorably. The necessary annual expendi-

ture continued to be largely in excess of income. In addition, a heavy arrearage of indebtedness for salaries to the professors had already accumulated, an arrearage that was increasing in amount every new year. The property held by the Seminary, as the city was growing up more and more about it, became subject to special assessments for sewerage, paving and other improvements. Some of the property, too, was heavily taxed and, once again, the invested funds were bringing a low rate of interest. Indeed there was an aggregate indebtedness of thirty-three thousand six hundred and fifteen dollars, which promised to be greater every twelve months and for which no means of reduction were in sight. What was to be done?

It is here that the term "Founder" first begins to appear in print and in general usage in connection with Mr. McCormick's name and the Seminary, a term which rightly continues until this day and is worthy of continuance to every day as it is the Seminary's determined purpose so to continue it. Mr. McCormick voluntarily came forward, offered to meet a goodly portion of this indebtedness, backed up the efforts started by the select committee to secure subscriptions and then made new and unexpected promises of additions to the endowment fund. It would not be true to fact if the statement failed to

be made that at this time the good friends of the Seminary had become immensely discouraged. The long and hard pull of the Seminary seemed to be getting nowhere. Inasmuch as this was to be the last experience of discouragement that the Seminary was to suffer it is better to name it than to omit it.

Then it was that Mr. McCormick put on record in writing such sentences as these: "I expect to make good any promises that I have made." "The Seminary must be tided over." "If others stand back and refuse to aid I cannot afford to see all our past labor lost." "The thing must be done." "The thing can be done, soon, pleasantly and to the joy of us all if we will now unite in a vigorous and determined effort, going to work without objections and with a good will."

These sentences with the additional sentences: "I have determined to add to the fifty thousand dollars proposed by me, the further sum of twenty-five thousand dollars," and "I will duplicate every five thousand dollars raised from other sources," put heart into the Directors and gave them assurance that the Seminary could live, must live and would live. So everyone buckled down to new interest, new purpose, and new forethought. That forethought convinced the Directors that the Seminary should be re-organized on an entirely different basis, for a new, wiser

and larger adventure. Accordingly all the members of the Faculty were asked to resign, their resignations to take effect at a later time so that in the meanwhile they could enter upon other fields of service, as they successfully did. So it was that when April, 1881, came, the decks were clear and the Directors were ready for the last great movement that was to usher in the large and splendid advance of the Seminary.

CHAPTER XI

THE FORWARD MOVEMENT

It took some little time for the full Faculty to be at work, but presently

Dr. Herrick Johnson in Homiletics
Dr. Willis G. Craig in History
Dr. David C. Marquis in New Testament
Dr. Thomas H. Skinner in Theology
Dr. Edward H. Curtis in Old Testament

were conducting classes and putting vigor into every feature of the Seminary's life. The attendance of students could not be accommodated in Ewing Hall, so the erection of McCormick Hall, the gift of Mr. McCormick, became a necessity and was cheerily and generously made, the name being the expressed wish of the Directors. Soon too the advisability of having the professors housed upon the campus became a conviction and presently the conviction materialized in commodious buildings for them on the very campus itself. Soon, also, the belief that the investment of the Seminary's endowment funds in rental houses that would attract worthy occupants, would form a stable neighborhood and would give an income of ten percent, caused the erection of such houses on the Semi-

nary property. So came about the building of the Seminary houses now standing on Belden and Fullerton Avenues.

The Faculty was unusual in the commanding forcefulness of its members. Three of these were destined to be Moderators of the General Assembly, Dr. Johnson, Dr. Marquis and Dr. Craig. Dr. Skinner, possessor of personal wealth, a man of clearest and surest theological views, was always ready to expend his own money in beautifying the Seminary grounds and adding to the attractiveness of the buildings. Dr. Curtis, younger than his associates and looking at many of the questions of Biblical criticism in a different light than that in which his comrades had been educated did not hesitate when occasion demanded to express his views in a noncontroversial manner. All these men were quite individual, each a dominant personality in his own sphere. But the work of the Seminary was harmonious and rightly commanded increasing recognition.

The expression used by Mr. McCormick in his last communication to the Seminary indicated the situation. He was unable to be present at the laying of the corner stone of McCormick Hall in January, 1884, owing to the inclemency of the weather and his uncertain health, but he sent a communication to be read upon the occasion, a communication that was

replete with hopefulness. He said: "Our position seems wisely chosen in this great metropolis, so far-reaching and commanding as it is in this great Western field which is so rapidly being cultivated and increased in population and influence." "I cannot but regard our institution's future as most promising. I am confident that under Providence, if wisely directed and rightly served, it will prove a great blessing to our country and to the world." Then he added as his closing words: "You well know my deep and unflagging interest in it during the past, having from the days of our beginning never doubted that success would ultimately reward our efforts, and I am sure you will rejoice with me on this occasion, when the night may fairly be said to have given place to the dawn of a brighter day than any which has ever shone upon us."

This was the last message the Seminary received from Mr. McCormick, for in May 1884—four months later—he died, but it was an accurate and glorious message, "A brighter day than any which has ever shone upon us." Yes, he had, under God, brought it to that brighter day, though he did not say so. What he said was that "under Providence" we have been brought far towards the fulfilment of our hopes and expectations. "Under Providence!" For to him his whole connection with the institution

was that of an instrument. An instrument of God! It had seemed to him that God had raised him up and given him opportunity for this service and he was simply the means God devised to use for the one end, "the preparation of men to preach the gospel: and to accomplish this best must be our single aim."

So it was that an humble servant of God fell on sleep, a man that had no trust in himself but relied wholly on the grace of God, a man to whom the Bible was dear, the church of his fathers was precious, the songs of God's house were uplifting, the fellowship of loyal souls sweet and the joys of a beloved family circle the supreme earthly blessedness.

It was not to be wondered at that just as soon as was possible after his death steps were taken for the renaming of the Seminary. Each name up to this time had been appropriate, "Hanover," "New Albany," "Northwestern"; but in this hour of retrospect of the past, of appreciation of the present and of hope for the future, the one name the friends of the Seminary desired was "McCormick." Accordingly the name of him who had as the embodiment of strength, of purpose and of beauty of spirit brought the Seminary to its new and bright day, was in 1886 authorized by the General Assembly as the Seminary's name, "so that it shall read The McCormick Theological Seminary of the Presbyterian Church"; and at the same

time action was taken by the General Assembly whereby the name of Cyrus H. McCormick, Jr., was substituted for that of Cyrus H. McCormick as a "Special Director" of the Seminary.

CHAPTER XII

THE DAY OF NEW FRIENDS

Cyrus H. McCormick, Jr., was born in 1859, the very year the Seminary began its residence in Chicago, and accordingly his life has been coterminous with the life of the Seminary in Chicago. If the question arose in any mind upon the death of Cyrus H. McCormick, Sr., "Who now will be the friends of the Seminary?" that question found immediate answer, for when in 1858 Mr. and Mrs. McCormick, Sr., were married, Mrs. McCormick began to cherish a profound interest in the Seminary, an interest which continued to grow with each new year from that time on until her death. She was one of the most clear visioned minds as well as one of the most queenly personalities our earth has ever seen. Her intellectual capacity was adequate for any problem whether of industry, or of government, or of invention, or of public welfare. She was at home in the realms of education and of religion. Missionary projects appealed to her very soul. Men, and institutions also, that anywhere and everywhere sought human good had her sympathy and co-operation. She realized the burdens of the heavy laden whatever the sphere in

MRS. NETTIE F. MC CORMICK

which the heavy laden were operating, whether in church or in state, and she knew how to say the word or do the deed in season that brought cheer and courage to the individual or to the cause. She lived near to the heart of God and near to the needs of humanity.

So it was that when in 1859 the Seminary came to Chicago she gave inspiration to her husband for interest in and devotion to the Seminary, and every time he made gifts to the Seminary he not only had her approbation but he also had her joy. Upon his death she assumed the responsibility of protecting and advancing the causes that had been dear to his heart, and one of these causes stood forth with commanding importance, the Theological Seminary. It had been the representatives of the Seminary Faculty who came oftenest to her home during her husband's illness and who with profoundest sympathy and appreciation had conducted her husband's funeral service. The bond between herself and the Seminary was close, intelligent, personal and tender. It had stood the test of a quarter of a century by 1884.

Her son Cyrus H. McCormick, Jr., had been appointed a Trustee in 1882, and when 1885 came he was treasurer. At that time he made a statement to the Directors that the new day with its brightness had required a new and vigorous development, and

as a result had brought about a large indebtedness. Up to this time the scholarship funds for the aid of needy students were entirely inadequate to produce the necessary income. In addition the repair account and the salary list were also inadequately met by the endowment. The indebtedness had speedily grown to become over forty-five thousand dollars. Accompanying the statement of indebtedness came the resonant words: "My mother and myself as trustees of my father's estate propose to give one hundred thousand dollars out of which the indebtedness shall be paid, the balance to be paid in cash into the Treasury as an increase to the permanent endowment funds for the benefit of the contingent account."

Yes, the question, "Who now will be the friends of the Seminary?" had been answered and answered in a way that made every upholder of the Seminary earnest for the present and courageous for the future. There was enthusiasm in the air. Students came in such numbers that they could not be lodged on the campus even with McCormick Hall and Ewing Hall crowded to the roofs. When Mrs. McCormick and her son learned that the overflow of students could find accommodations only in private houses, they, in 1886, announced that they would provide a new dormitory and would be responsible for its entire cost. So it was that Fowler Hall was erected, the Directors asking

that it might be called Fowler in honor of Mrs. McCormick's maiden name. Mrs. McCormick had given personal attention to every feature of the building of Fowler Hall through winter's cold and summer's heat, knowing almost every brick and piece of wood that went into the construction.

But this was not all. In 1889 the matter of more new houses for rental purposes was again at the front. Such houses could only be erected (the finances of the Seminary being what they were) by mortgaging the property. "No," said Mrs. McCormick and her son, "we do not believe in mortgaging the property. . . . Instead we will make a gift of one hundred thousand dollars, which will pay for the proposed buildings, and we will also give thirty thousand dollars to wipe out all past arrearages and cover the deficit of the coming year." Chalmers Place with its attractive houses then came into existence.

We are moving rapidly in the development of the Seminary. New instructors are at work. Rev. Dr. John De Witt has come to the chair of Apologetics and Missions, Dr. A. S. Carrier will soon be busy with Hebrew and Cognate Languages, Dr. Andrew C. Zenos will speedily occupy the chair of Church History, and then Dr. E. C. Bissell will take up Old Testament Literature and Exegesis. In 1889 the largest graduating class, namely, forty-one, that had

ever gone out of the Seminary's halls were given diplomas. And when the year of 1892-1893 came, the total enrollment had so advanced that it was two hundred and twelve, which made it the first, in number of students, of all the Presbyterian seminaries. It is World's Fair year, and the World's Fair may well draw students to Chicago, but it is more than World's Fair year, it is McCormick Seminary year, with vigorous enthusiasm and development everywhere in its life. The first of its fellowships, the Bernardine Orme Smith Fellowship, has been provided. Students have been enlisted in city mission work. Moneys have been secured for scholarship endowments. The name of the Seminary is now known far and wide.

Nor was the good work to stop. It was in 1892 that the happy announcement was heard from Mr. Cyrus H. McCormick, Jr., that his mother intended to erect a library building for the Seminary. Two years were spent in studying and completing the plans. Its cost was $108,114.00. Then in 1896 came its dedication. "The Seminary," Mrs. McCormick unable to be present, wrote, "has been growing in wonderful measure. Its chairs of instruction have been doubled, its roll of students has multiplied and its influence greatly widened. You have already reached great heights but just as a traveller halts upon the crest of a summit gained to take fresh breath and

CYRUS H. MC CORMICK, JR.

gird himself anew, that he may with greater power and to better advantage attack the steeps which hold the road to higher glories, so I trust this building may be such an advance in equipment as will give renewed life and greater vigor in your forward march."

Then, with past helpers in mind, she added: "How it would have rejoiced the hearts of many of those who labored while on earth for the institution of their love, to see this finished house! . . . By faith they saw these walls arise which you now see in substance, many of the dear old professors, many of the faithful Directors and Trustees of the early days, whose faces we shall see no more."

And then came her final words, so touching with pathos and love: "To no one of these would this building be a greater joy than to my dear and honored husband, who with them stood by the Seminary through storm and cloud. The inspiration to build this new home for the books came from a wish to carry forward his work and to strengthen the foundation which he laid; and to his earnest purpose it is therefore a monument."

This was in 1896. In 1893 Dr. B. L. Hobson had taken the chair vacated by transfer to Princeton Seminary of Dr. De Witt. Then in 1897 Dr. J. Ross Stevenson had become adjunct professor of Ecclesiastical History. Later in 1898 Dr. George L. Robinson

had entered upon his department of Old Testament Literature and Exegesis, and later in 1903 Professor Samuel Dickey had begun his teaching of New Testament Literature and Exegesis. It was in the very year 1896 of the dedication of the Library that the graduating class reached a summit never attained before or since of seventy-eight.

With that number, however, the graduating classes began to decrease and continued to decrease for a series of years, due to a diminishing devotion of young men to the ministry. Indeed, the total enrollment had fallen from two hundred and twelve to ninety-seven in 1905. But the work of the Seminary continued to be conducted with the highest degree of fidelity and enthusiasm. The reputation of the Seminary was the very best for scholarship. The institution held the respect and confidence of the entire church and its professors sat with honor in the highest counsels of the church.

One feature of its life and work was distinctive. It aimed not so much to endue with the love of theological scholasticism as with the love of dying souls. It kept before the minds of the students in each and in every classroom as well as in the Chapel services the idea of personal consecration to the saving of God's world. Other institutions, if they would, might aspire for recognition on the ground of their academic at-

mosphere and might exalt scholastic attainment as such. But this Seminary while honoring and seeking scholarship of the strongest type wished its men to go forth with burning hearts to preach and to live a burning Gospel. Thus it was that the Spirit of Missions—in every form of expression—in city purlieus and in frontier hamlets, in near and in distant lands was cultivated: and the Seminary's representatives were inspired to tell the message of the cross with evangelistic eagerness and fervor.

Then it was, when the attendance was decreasing and when the spirit of consecration was high, that a new project came forward for consideration. Should the Seminary have a President of its Faculty? Up to this time each professor had served in his proper turn as Chairman of the Faculty for a year, presiding at Faculty meetings and in general acting as executive representative of the Faculty in all its connections with the Seminary officials and students and with the public. The question was at the front now because other Seminaries were electing presidents and because a continuous presidency, it was claimed, secured a sense of responsibility not so natural for a temporary leader, and secured also the devising of plans of development that laid hold of future years. This important question involved a large adventure.

CHAPTER XIII

THE ELECTION OF A PRESIDENT

The election of the President came about in this wise: On a beautiful summer morning in 1904 Mrs. McCormick summoned to her palatial home in Chicago for an interview the Rev. Dr. James G. K. McClure, who for almost a quarter of a century had been pastor of the Lake Forest, Illinois, Presbyterian Church, and who as their summer pastor had come into very pleasant connections with the McCormick family. Besides he had twice served, in addition to his duties as pastor, as President of Lake Forest University, once as President Pro Tem and once as the unqualified President, covering a period of about six years. This he had done as a labor of love in order to help the University in times of financial need; and in this capacity he had always been closely associated with the McCormick family, who had beautifully aided him.

In the interview Mrs. McCormick inquired whether in case the Directors of the Seminary should elect him to the Presidency he would take the office! It was a thrilling inquiry. He had been a Director of the Seminary since 1897, had served on the

JAMES G. K. MC CLURE

Executive Committee, had had part in nominating and electing professors, had participated in the innumerable counsels of the institution when efforts to give the Seminary a partisan theological bias had been frustrated, knew the temper and antecedents of each member of the Faculty and of each member of the Board of Directors, and knew, too, the exact state of the finances of the Seminary. He was well aware that there were two types of thought existing in the Faculty, one of which was quite tenacious of the past and the other of which was ready for advances in statement of theological views. Two occurrences had served to make these two types of thought distinctive and separative: one, the discussions which had taken place within a few years throughout the Church as to the revision of the Westminster Confession of Faith: the other, the discussions incident to the trial before the General Assembly of the Rev. Dr. Charles A. Briggs, which arrayed the members of the Faculty on opposite sides.

His answer to the surprising inquiry was immediately given, and was to this effect: Overpowered as he was by the compliment paid him in the inquiry, he never would be able to sleep at night, were he President, so long as the Seminary had no adequate endowment! Assurances from Mrs. McCormick in reply that she and her family would

always meet the annually recurring deficit (averaging thirty-three thousand dollars) failed to make a satisfactory impression on him. He parried with the statement that possibly the relaxation of personal and family interest, or unnerving illness, or unexpected death might at any time seriously interfere with such provision. Only, he proceeded to add, when the gift of a permanent endowment, not dependent on the continued life and willingness of a family, should be provided, did it seem to him that any man would be protected sufficiently in assuming the responsibility of the Presidency.

The interview closed, and the matter in hand seemed to be entirely off the carpet: it had all the features of finality. But the next day Mrs. McCormick wrote that she had thought the interview over and she had come to realize its significance. So it was that a series of consultations began. What endowment was absolutely necessary? Money then was bringing only four percent. The annual deficit, as already stated, was thirty-three thousand dollars. In addition one bill for plumbing amounting to three thousand dollars must be met, and every year there would be upkeep bills as large, and even larger. Here were thirty-six thousand dollars to be provided for and as yet no mention of the President's salary or of any new expenditures. An income of forty thousand

dollars was essential, and one million dollars was required to produce that income. A million dollars seemed very large and it was very large. It afforded the basis for thought; but at last it was agreed that Mrs. McCormick would provide seven hundred and fifty thousand dollars of this amount, and her sons, Cyrus H. McCormick, Jr., and Harold F. McCormick would provide the remaining two hundred and fifty thousand dollars, each giving one hundred and twenty-five thousand dollars. So it was that in April, 1905, the Directors, who had in 1902 reached the conclusion that the election of a President was desirable, and who graciously had agreed on Dr. McClure, took the double action of receiving the million dollar endowment and of electing Dr. McClure to the Presidency.

As the first President it became necessary for him to be a pathfinder. The professors had always been colleagues, co-equals, no one having more authority or different recognition than the other. Moreover some of these professors had attained most worthily a very distinguished and pre-eminent place in the church and were entitled to be authoritative in statement; and all had absolutely clear cut and definite opinions as to what the Presbyterian ministry should believe and as to how a theological seminary should be run. As was inevitable, and as was eminently de-

sirable, no two professors saw matters in exactly the same light, proportion and emphasis. Within a few days of his entering upon office there came to the President through the visitation of a goodly body of incensed students, a matter of importance. There had hung over from the past an unsettled question that no one cared to tackle. What was to be done with the Hebrew letter societies? They had been in operation among the students for some years, and had produced divisions and even alienations. These Hebrew letter societies were largely social in their nature, virtually exclusive boarding clubs. Each society aimed to secure for its membership the best of the students. Those who were omitted from election to the societies felt their exclusion poignantly. It was a tense moment when at Chapel the President made his first formal announcement as Faculty head, announcing the action of the Faculty that abolished these societies.

The first defeat of the President came a little later, perhaps two months after his assumption of his duties. There was a vacancy in the Faculty and a committee of the Directors of which he was chairman was instructed by the Board of Directors to nominate an incumbent. The method in vogue in electing a Professor was for the appointed committee to agree on a man and then present his name to the Faculty

for their consideration before recommending him to the Directors. The Faculty met and heard from the President the name of the man upon whom the committee had agreed. It so happened that the President believed in this man enthusiastically. The announcement of the name brought forth from some of the leaders of the Faculty quite an immediate and vigorous opposition. It was vividly evident that the nominee was not acceptable to them. Most fortunately the President was able as the conversation proceeded, to introduce the fact that there had also been another name very favorably considered by the Committee. It stood for a somewhat different theological attitude, but for a perfectly desirable attitude. This name he mentioned. Speedily it was evident that the Faculty could heartily, as one and another submerged their preferences, unite in advocacy of this other name. The President straightway experienced one of the most hilarious hours of his life. He saw that all of these splendid men of God were ready for gentle approach and for informing and persuasive fellowship. So the heart of the defeated President leaped for joy, a presage of the joy of the ensuing twenty-three years during which the life and work of the Faculty moved forward harmoniously, sweetly, expandingly and still constructively. Every nominee for a professorship from that time on was welcomed by the Faculty.

One of the most important events of this Presidency was the historical celebration in recognition of the Eightieth Year of the Origin of the Seminary, the Fiftieth Year of its location in Chicago and the One Hundredth Year of the birth of Cyrus H. McCormick, which took place November first and second, 1909. An effort was made to gather up worthy historical material concerning Mr. McCormick and concerning the Seminary. The material concerning Mr. McCormick is forever comprehensively and appropriately recorded in the volume then issued. In this same volume, provided through the generosity of Mrs. Anita McCormick Blaine, appear the addresses made by the most distinguished theological instructors of the United States, irrespective of denominational lines, and by well known and beloved alumni of the Seminary. A noticeable feature of the gathering was that though men quite far apart in theological attitudes spoke, and spoke freely, not one ripple of controversy appeared upon the tranquil sea of fellowship. It was on this occasion that President Woodrow Wilson brought the exercises to a close with his address on The Ministry and the Individual: "The end and object of Christianity is the Individual, and the Individual is the vehicle of Christianity. You cannot give any age distinction by the things that everybody does. Each age derives its distinction from the things

that Individuals choose to be singular in doing of their own choice. Each turning point in the history of humanity has been pivoted upon the choice of an Individual." It was a plea for individual thinking, individual preaching, individual living and all for the welfare of society as a whole. It was climacteric in the enthusiasm it evoked and was climacteric, too, as the summation of the purpose of the Seminary.

This happy historical celebration came to its conclusion with the singing of the hymn that was especially dear to Mr. McCormick and which had been sung at his bedside in his illness and later at his funeral, "O Thou in whose presence my soul takes delight."

Twenty-three years, the period of the first Presidency, is almost a quarter of the Centennial of the Seminary. The older professors, Herrick Johnson, Willis G. Craig, and David C. Marquis died. New professors came, Edgar P. Hill, Cleland B. McAfee, Arthur Alexander Hays, John H. Boyd, John A. MacIntosh, Ovid R. Sellers, Alfred H. Barr and Robert Worth Frank. Death claimed Benjamin L. Hobson, John H. Boyd and John A. MacIntosh. Samuel Dickey and Edgar P. Hill removed to other spheres of activity. Edward M. Booth, who for twenty-seven years served as instructor in Elocution and Voice Culture fell on sleep. One of the most difficult

duties of the President is to scan the whole Church in this land and in other lands too, that he may find persons who in his judgment are suitable for vacant professorships. But every new man who was secured was a distinct and positive asset to the work of the Seminary.

Finances necessarily were much in evidence during this period. When the election of the President was made and at the same time the endowment was provided, it was evident that the McCormick family now expected to be entirely free from the burden of paying deficits, as was right. Consequently an effort must be made to meet the constantly growing budget due to increasing attendance of students requiring scholarship aid (aid that had to be enlarged owing to the expense of living) and due to increased provision of instructors, and due also to the purpose to advance the salaries of professors and create new chairs. But fortunately year followed year without a deficit, and so it became possible to appeal to Mrs. McCormick for large gifts for endowment rather than for small gifts for current expenses. She responded graciously and generously with such gifts as one hundred thousand dollars, two hundred and twenty-five thousand dollars, one hundred thousand dollars and similar gifts, always adding these gifts to the productive capital. Every effort was made by solicitation of

the general public to build up the scholarship endowment. It was found that benevolent men and women would respond to scholarship aid for individual students, but it was also found that so long as the Seminary bore a family name that stood for wealth in the present generation, these benevolent men and women saw no need to contribute to the support of the Seminary as a Seminary, for they considered it a family affair. This fact not only became clear but it also called a halt to effort. The McCormick family recognized the situation and recognized, too, that without their aid the Seminary could not move forward in strengthened accomplishment. It was under these circumstances, Mrs. McCormick having died in 1923, that three members of the McCormick family, Cyrus H. McCormick, Jr., Harold F. McCormick and Virginia McCormick, in 1927 created a fund in memory of their mother of one million dollars, payable within five years. Accompanying the gift was the request that the name of the Seminary be changed, so that the Seminary might go before the Church unassociated with any family connection, but rather as the child of the whole Church, and accordingly might expect to be the recipient of help from the whole Church. The gift was to be for permanent endowment, the interest alone to be used, according to the discretion of the Board of Directors.

When this gift was announced, investigation showed that beginning with the provision made in 1859 by Mr. Cyrus H. McCormick, Sr., of one hundred thousand dollars and including all the payments made for halls, houses, current expenses, and endowments by himself, Mrs. McCormick and their children, the Treasury had a record, with this gift added, of four million dollars from the McCormick family. And still the family now came forward and said: "Let our name and whatever we have done be forgotten," and, "Let the Seminary have a new name entirely irrespective of us. The welfare of the Seminary is everything—we are nothing." Such a procedure is without precedent in the annals of the Church.

As a mere matter of history, it may be desirable to state here what the resources were in 1905 as reported to the General Assembly by the Trustees and what they were in April, 1928:

In 1905, General and Other Endowment Funds	$416,795.42
Scholarship Endowment Funds	139,971.14
Total	$556,766.56

At that time Mrs. Nettie F. McCormick, Mr. Cyrus H. McCormick, Jr. and Mr. Harold F. McCormick pledged to the Seminary, $1,000,000 bearing interest, which amount was in due time fully paid.

In 1928 the assets of the Seminary had become:	
General and other Endowment Funds (including $750,000. of the pledged balance of the Nettie F. McCormick Memorial	$3,242,507.36
Scholarship Funds	276,528.49
Total	$3,519,035.85

During these twenty-three years the effort had been constant to secure undesignated funds, the only exception being in the case of scholarship endowment. So far as known, the Seminary stands today without a competitor in its undesignated endowment funds, the funds that ordinarily are the most difficult of all funds to secure.

It was during this period that the entire curriculum was reshaped, enlarged, and placed in line with the surest scholarship, that in 1907 the degree of B.D. was created, that a goodly series of prizes for superior excellence in the different departments was introduced, that the Commons was set in active operation, that special encouragement was given to the development of the musical work of the Seminary, that athletics came into a new and forceful recognition, and that the salaries of the professors were gradually advanced from thirty-five hundred dollars and a house to five thousand dollars and a house. A special fund was gathered which made provision for initiating connection with the Board of Pen-

sions and securing retiring allowances for the members of the Faculty. In 1917 the enrollment reached two hundred and sixteen, the largest enrollment in the history of the Seminary. The representation of Alumni in the Board of Directors had purposely and constantly been increased.

As the twenty-three years moved forward it became increasingly clear that much of the work of the Seminary must be done in preparation for the regime of a new President. Answers to important questions must be deferred, until they had his hearty acquiescence. One question was: Shall the Seminary continue in its present location or move to the neighborhood of one of the large universities, Chicago or Northwestern? It would never do to handicap the new President who was expected to take up office with plans involving a generation of effort, with a location in which he did not believe. Consequently, no increase of buildings on the present site should be undertaken. Another question was: What should the future name of the Seminary be? Here, too, it would be unfortunate if a name should be given the Seminary that did not fully satisfy the new President with his purposes of progress. And there was a third question: What programme of development of instruction should be adopted? Here again it would be unfortunate to draw up a programme which might

not appeal to the new man who would come to his office with his own views as to new chairs and new methods of faculty work.

But investigation could be made along all these lines, and information could be secured which might be or might not be of assistance. And certain other things could be done. One was to omit the word "polemic" from the title of the chair of Theology, "polemic" meaning originally "warlike," though later perhaps supposed to mean only "controversial," but suggestive, under any interpretation, of the militaristic spirit, and of the age when "war was the chief and most worthy occupation of mankind."

There are those who publicly assert that a theological seminary should be an "arsenal" in which students are furnished the war weapons in fighting for the truth as the denomination to which the Seminary belongs formulates "the truth." But an effort was made that this Seminary should not be preeminently an "arsenal," to bristle with weapons, to shout harsh battle cries and to train in fierce attack and repulse. Rather it was to be a beautiful home of light, the light to God's revelation of Himself in Jesus, and it was felt that this light illustrated in conduct and voiced without suspicion, jealousy or anger, voiced in pure love, could be trusted in its very quietness as light may always be trusted, for it is the most mili-

tant and powerful force in all the world, to overcome darkness and sin; it was felt that the truth could be spoken in love and that to that end it must be *lived* in love, and so lived would prove to be its own best defense and also its own best promoter.

In searching for a professor in any department (the search being always and in every case for a man known to be in thorough accord with the purpose of the Seminary) the basis of decision was: First, his devotion to the Spirit of Jesus. Second, his willingness to co-operate whole heartedly in all the work of the Seminary, and, third, his constructive scholarship and his ability to inspire his students.

During these twenty-three years the number of students matriculated was one thousand five hundred and seventy-five. The membership of the Board of Directors so changed that only three of the forty-one who elected the President remained in office when his term of service expired,—Mr. Cyrus H. McCormick, Jr., Dr. W. O. Carrier and Dr. W. C. Covert. The meetings of the Board had never known the least discord, nor had the meetings of the Trustees. Not one cent of the moneys of the Seminary had ever been lost through unfortunate investment. Every year the efficient Treasurer reported that the Seminary was without deficit and that its financial resources were growing steadily larger. Every year, too, the Faculty

did its work superbly well, with perfect harmony, with a sense of brotherhood, with mutual respect and even affection, with belief in one another's high idealism and genuine consecration, and with the underlying purpose clear and strong that their team work should establish and advance every interest of the Seminary.

CHAPTER XIV

JOHN TIMOTHY STONE ENTERS UPON HIS PRESIDENCY

It was a great day in the history of the Seminary when in 1928 the Directors elected the Rev. John Timothy Stone, D. D., LL.D., to the Presidency and he indicated his acceptance of the election. The resignation of the first president had been presented in April, 1927, to take effect upon the election of a new president. A committee had been thereupon appointed to nominate to the Board a new president, the committee being composed of Rev. Dr. Charles A. Lippincott of South Bend, Indiana, President Frederick W. Hawley, Park College, Missouri, President Walter Dill Scott of Northwestern University, Evanston, Illinois, Rev. Dr. Harry C. Rogers of Kansas City, Missouri, and President Harry M. Gage of Coe College, Cedar Rapids, Iowa. The first four of these men were alumni and the fifth the son of an alumnus, and they represented as many types of thought and as many portions of the country as could well be workable in a committee of consultation and action. Though Dr. Stone was one of the best friends of the Seminary, his name was not, for

JOHN TIMOTHY STONE

reasons that may be surmised, assigned any place on this committee.

The committee, as Mr. McCormick especially desired, gave all the alumni an opportunity to suggest names for the Presidency, and the committee tabulated and investigated every name so suggested. But the committee at its first meeting found that to themselves as well as to others the one name that dominated the situation was that of Dr. Stone. When the committee called the Board together and the Board acting upon the committee's nomination elected Dr. Stone he felt that he could not accept; but undaunted the committee waited its time, again brought forth its appeal and Dr. Stone to the joy of the students, Faculty, Alumni, Trustees and Directors, announced his willingness to take the Presidency. His was the one name in the entire Presbyterian Church that united the hearts, minds and devotion of the friends of the Seminary.

In May, 1928, he entered upon his duties. Inasmuch as he had served as Director for eighteen years he was intimately associated with all the Faculty and with many of the students. He had come into familiar fellowship with groups of the alumni all over the nation. He knew exactly and fully from the very outset the needs of the situation. He was clear in his mind that the location of the Seminary should con-

tinue on its present site, which is a most valuable property in acreage and in accessibility. He also was convinced that the name should be: "The Presbyterian Theological Seminary, Chicago, Founded by Cyrus H. McCormick," a name that after much prolonged consideration by the friends of the Seminary seemed wisest and best. He also decided, with the cooperation of the Directors and Trustees, on plans for the physical development of the Seminary and almost before the public knew that he was in office foundations of superbly beautiful buildings were in evidence on the campus. The plans involved a rehabilitation of the entire plant. The Gymnasium was started as the first unit in the progress of construction. The announcement was made: "Within a few years all of the existing structures, excepting the monumental Virginia Library, will be replaced with fully modern fireproof stone buildings. These will include the Chapel, Alumni Building, Commons, three Dormitories, an Apartment Building for married students, three Apartment Buildings for the Faculty, President's and Dean's residences, and Administration Offices. Most of these buildings will be erected without disturbing the present system."

As proof of this announcement, within a twelve month period the Gymnasium was virtually completed and the walls of the Commons were well nigh

to the eaves. The Centennial in October, 1929, promises to see both of these buildings ready for use: and it will see the former Church of the Covenant, originally designed to be the Seminary Church, so associated with and controlled by the Seminary that it is virtually an integral factor of the Seminary's life and work.

But President Stone's energy, foresight and grasp did not confine themselves to material things. He travelled all over the country, gathered the alumni together in centers, addressed them with fervor, aroused their enthusiasm and organized associations. When in less than a year the first annual catalogue of his administration was issued it showed the Alumni Associations equipped with proper officers not alone in Chicago but also in St. Louis, Missouri; Philadelphia, Pennsylvania; New York City, New York; Northern Indiana; Northwest (including Minneapolis and St. Paul); Kansas City, Missouri, and Tulsa, Oklahoma, with intimations that the next catalogue will record an enlarged list.

Nor is this all of the accomplishments in one year. The Rev. Dr. Robert Clements has been called to the Professorship of Pastoral Theology and Church Polity and has assumed full duties. Every member of the Faculty has been encouraged to new effort, and every request of the Faculty for special help in his

department, if at all practicable, has been granted. The working forces of the Directors and Trustees have been set in operation. A new professor, Norman E. Richardson, has been called to the chair of Religious Education made vacant when Dr. Frank was transferred during the year to the chair of Sociology and Philosophy of Religion. Dr. Louis M. Sweet has been made adjunct professor of the chair of Systematic Theology.

Nor is this all, for President Stone has visited scores of colleges and universities, interviewed prospective students, introduced and issued printed matter setting forth the advantages of the Seminary in most effective form. Both the immediate present and the distant future are in his mind. He has prepared for the celebration of the Centennial in the Fall of 1929 with exceeding care and fulness as the occasion will make manifest. He has put himself into vital connection with every alumnus both in the home land and in the far away missionary lands through his project of the Alumni Building for Recreation and Lecture purposes. With wonderful skill he holds on to the old traditions and usages until the time is ripe for the new and better.

And so one hundred years of the life of the Seminary come to their consummation. How different it all is from the days when a log house, a few feet

square, saw the first teacher and the first students! How different it is from the hour when the ten dollars given in Troy, New York, marked the beginning of hope for the support of the Seminary! Buildings many and beautiful are now arising. The new expenditure involves three millions of dollars. Other millions of dollars (the permanent endowment heretofore received) are now safe in the treasury. The McCormick family again have made a most generous offer, namely, to provide five hundred thousand dollars, which—added to the Memorial created in 1927, —will make their gift one million, five hundred thousand dollars, in case a similar amount of one million, five hundred thousand dollars is secured by the Seminary from other contributors.

Questions as to the possibility of the continued existence of the Seminary are unimaginable. The vexations incidental to changes of location have been outlived. Political issues no longer threaten suspicion and division. The discords of slavery agitation have no place. A united Faculty, a united student body, a united Alumni and a united Directory all rally round Dr. Stone. They believe in him because of his transparent consecration, his generous lovingkindness, his proved ability as a leader and his commanding pulpit power.

The trust that comes to him is a large one. It in-

volves great questions of scholarship and of educational methods as well as of the personal holiness of students. The need of a ministry that is mighty because it unifies integrity and intelligence is as apparent today, as ever. The age is calling for Christlike pastors who search out, love, and protect the souls of men; and calling, too, for prophets with lips touched by coals from the very altar of God who speak heaven's messages in tones more audible and commanding than are the clamant voices of earth. It is a task that necessitates the highest, wisest, noblest and most Christlike powers that man can have; and everyone prays that President Stone may now and ever be possessor of these powers.

CHAPTER XV

THE PRODUCT

The question is pertinent as one hundred years close. Have the labor, expense and solicitude necessitated by this Seminary life been worth while? Some values are easily estimated. The cost of production in making a watch can be ascertained to the smallest degree and then similarly the selling price of the watch can be known definitely and finally so that the profit or loss may be put down in black and white. But when the result of the work of a theological seminary is sought no human mind can say: "Lo here! Lo there! Such is the result," and point to names and numbers as complete proof. For like every figure of speech relating to the kingdom of heaven, the product of a theological seminary "cometh not with observation," and no eye but the eye that seeth in secret knows exactly and fully what that product has been. It is easy to select a few alumni from one period and a few from other periods out of the three thousand four hundred and twenty-one that have been matriculated, describe their personality and their services and declare that these and such as these, outstanding men, are the crown and glory of the Seminary.

But even an angel may fear thus to set brethren one above the other and thus to discriminate in the values rendered to God's world. Better indeed to have the millstone of restraint put about one's neck and to be drowned in the sea of a great silence than to despise by comparison one of these little ones who may perchance be summoned to a special place for the high honor of always beholding the face of the Father in Heaven. The great and the small of man's judgment cease, when the judgment of God with all its unerring wisdom pronounces that the first of ministers may be the last and the last of ministers first in the permanent contribution made to the world's good. The eleventh chapter of the Hebrews does indeed set forth by name a few of faith's heroes—centuries after their deaths, when they and their deeds had been well weighed by the ages, but the glory of the chapter is in the numberless unnamed ones "of whom the world was not worthy," who lived most beautifully giving inspiring witness to the power of faith by their deeds not their names, and summoning by their deeds to similar devotion and service. Browning describes the whole situation in the words: "All service ranks the same with God: there is no last or first."

Anyone who has had acquaintance with the lives of ministers for scores of years can tell instance after

instance of men who never came into the limelight of prominence, who died unknown, unheralded and unsung but who quietly radiated holiness in their communities until evil shrank in shame into the shadow, who brought up families that in the second generation exerted an earth-wide influence for good; who started institutions in their neighborhoods which established righteousness and beneficence for all time; who were so exemplary of their Master that the richest and the poorest, the most brilliant and the most dull turned to them in their hour of sorrow as to the Master Himself, for in them they saw the Master. Again and again men who have seemed to live obscurely, and were unapplauded have been the men who directly or indirectly have set in operation the forces that have done most for human welfare.

If, however, we hesitate to pick out names here and there and enroll them upon the escutcheon of the Seminary's honor list, this we can do: we can describe the various kinds of work that they wrought and we can glorify God for what was accomplished in these kinds of work for Him.

The primal thought that moved the heart of John Finley Crowe in aiming to start the Seminary was to provide "shepherds for shepherdless fields." He saw the immediate and pressing need all about him of pastors, men of God, who would love the souls of

weak, exposed men, would seek them out, would protect them, provide for them and win them into living fellowship with the great Shepherd. It was for this he prayed, for this he travelled in the winter, for this he tramped the streets in solicitation, for this he endured, unabashed, repulses, for this he preached, taught, administered, made bricks and tilled the soil, that there might be consecrated, able, unselfish and unfailing pastors.

So it was that for this end the Seminary began and so it is that for this end it has continued, to raise up men of God who should bring the fulness of the glory of the gospel of Jesus to the needy lives of men. And these pastors have done this very thing. No one can weigh their labors in a balance and say the weight is this, and that, and the other; but this we do know, that these thousands of pastors have been the means under God of transforming the hearts of men exactly as Paul was transformed when the power of grace laid hold upon him, and changed the persecutor into the advocate. Multitudes, multitudes, multitudes of men and women on the farm, in the factories, in the business houses, in the schools, the banks, the lumber camps, and the mines have been led by these men into knowledge, into courage, into peace, into integrity, into usefulness. These are the men who have gotten down to the very root of all the sorrow, and all the

evil of civilization, and have met the need at its source. To sum up the work of these men in figures is as impossible as to count the numberless stars. In every part of the whole earth they have brought light and joy and life.

The types of pastorates have varied according to the needs of men and of the day. It was largely the agricultural communities that were in Mr. Crowe's heart at the first, although he knew the river towns and he saw the developing cities. The farmer has never been neglected, nor has the resident of the town nor the resident of the city. What the Seminary has meant to do, and has done magnificently, has been to adapt services to each locality according to the situation in that locality at the time. This intention has necessitated constant changes in procedure. The old rural church has come to demand an alertness and variety of administration entirely unknown in the past. For the town church and for the city church the terrible distractions caused by the evils of the debasing world have made it incumbent, if youth are to be held, to provide every sort of healthy attraction. Merely to "herald" the messages of God, essential as such heralding is and ever will be, is not enough. Environments that breathe malaria and fever, and that nourish crime must be altered if souls are to breathe the pure air of spiritual health, and be pro-

tected from disintegrating association with vileness and shame.

What the men of this Seminary have done in the slums of cities, in the mountains of the South and Southwest, in the Ghettos, in the cattle ranges, in the sparse wildernesses, as well as in the crowded thoroughfares of humanity is transcendingly beautiful. In North and South alike they have brought cheer and uplift to their negro brethren. Mormons, Mexicans, Indians, Italians, Bohemians—indeed all the nationalities of the earth as clustered in the United States and its dependencies arise up and call them "blessed." They have transformed darkness into light, poverty into comfort, hopelessness into bright joy, and they have so altered situations and men that what threatened to be a social peril has become a social benefit. They have paid back into human good ten thousand times and more, all that the Seminary has cost in its one hundred years.

Again and again unapplauded alumni have—in obscure parishes—discovered and trained the men and women who afterward in large city churches have become the leading officials, workers and givers, whose names were upon a thousand lips for their benefactions, while those who inspired and put power into their lives still remained unmentioned.

But pastors in the home land have been only one

product of the Seminary. The alumni have been pastors too in the near-by lands of England, Scotland, Ireland and France. What about the far away lands that did not figure so prominently in Mr. Crowe's mind, absorbed as he was in what was immediately at hand in 1829? It is very remarkable that the first foreign missionary sent out by the Seminary was a colored man, who went to Liberia, where he lived usefully until his death, and who became one of the very earliest of the contributors to the support of the Seminary. This statement is particularly remarkable in view of the fact that Hanover College, with which the Seminary was associated, has never enrolled a colored student in its ranks. That colored man, while the Seminary was at Hanover, started the movement of foreign missions, and became the forerunner of this Seminary's army of foreign missionaries. Due to changes of residence, the records are not entirely complete, but we know that from 1843 to 1928, inclusive, two hundred and seventy-eight alumni went as missionaries to:

Alaska	China
Bogota	Colombia
Bohemia	Cuba
Brazil	Dutch East Indies
Bulgaria	Egypt
Canada	Greece
Chile	Guatemala

Hawaii
India
Japan
Kongo Free State
Korea
Laos
Manchuria
Mesopotamia
Mexico
Persia
Philippines
Porto Rico
Russia
Siam
Sweden
Syria
Turkey
Venezuela
West Africa

What have they done? They have gone among peoples who had no written language of their own and they have patiently, slowly and surely, by listening to every sound heard from the lips of the natives, created a written language. Then they have translated the Bible into that language and composed hymns in that language, then they have taught the natives the Bible and the hymns; and lo, the natives have come to a new sense of their own worthiness as they have seen their very tongue in print and heard it read and sung from books!

They have asked that a harvester be sent to them; and then they have taken all the parts of the harvester from the many boxes in which they were enclosed, have assembled the parts each in its place, have harnessed horses to the harvester, have mounted the seat and have driven the harvester through the field of ripened grain, to the wonder of the onlookers!

Thus they have introduced the latest and best machinery for agricultural benefit, this being only one instance of the type of tillage and husbandry helpfulness that has marked their presence in scores of lands.

They have entered the rooms where printing was to be done, have themselves made type, set type, operated the presses, sewed bindings and taught everything in connection with the printing of a book from the formation of the matrix to the issuing of the book in its attractive cover with its gilt lettered title.

They have gone to Asia Minor in the World War period, undertaken to transfer by personal guidance hundreds of children from scenes of danger to places of security and in defence of their charge have been shot to death by Turkish soldiers—though they saved the children.

They have taken hold of problems of sanitation where the idea of drainage was unknown, and have reduced to a minimum the ravages of fever and malaria. They have learned to carry medicines to the sick, to use disinfectants, to teach the art of first aid, to illustrate hygienic principles and even to practice many of the simpler methods of surgery. And then they have called to their assistance trained physicians and surgeons who have gone to foreign fields because *they* had created the opening. And then through these physicians and surgeons the next step has been taken,

and infirmaries and clinics and hospitals for all kinds and conditions of need have been set in operation.

As to education, their influence has been wide spread and mighty. They have planted schools as a gardener in the home land plants flowers. They have taught in these schools, they have written and printed the text books; and they have grown ambitious and advanced education beyond mere primary schools into colleges and even into universities. They have seen one pupil become a hundred, even a thousand. They have seen their pupils going out into new areas and themselves starting schools. They have seen the intellectual horizon that was once not even alphabetical become as expansive as the realm of the widest literature; and they have done this in the spirit of Jesus and under the inspiration of Jesus.

One instance presses forward for recognition, that of an alumnus who founds a mission in Peking, China, and starts it, who becomes professor of International Law in a college in China and then the president of the college, who is asked by the Chinese government to translate a number of works on international law, who translates books on physics for the very Emperor himself, who is sent by the Chinese government to investigate the educational systems of other countries, who is such an acknowledged scholar that he becomes the first president of the Oriental

Society of Peking and later the first president of the Imperial University of Peking.

Their interest in education has led them to establish theological seminaries reproducing just as far as circumstances would allow, the best of all that they received when they themselves were students in their Alma Mater in the home land. Their publications have been like the leaves of Vallambrosa, multitudinous and blessed. They have enriched the literature of every land they have entered. They have created social and domestic ambitions that opened the doors for mercantile trade; and they have brought the whole wide world into clearer and healthier acquaintance, country with country.

They have done *this*, which is sometimes forgotten or overlooked; they have helped to provide a race of diplomats of the highest and best order, men who unselfishly loved the lands where they labored, saw all the needs and conditions of those lands, realized the interests of surrounding nations, and then tried to think out policies that were safest and best for all concerned. Such men this Seminary has produced, great men, upright men, wise men, whose opinions were opinions of statesmen of the highest possible order.

And one thing more the Seminary alumni have done. In scores of instances they have died on the

foreign field. But in every such instance they have taken possession of the land of their death with their graves. Their graves mean that the lands where they lie buried have been preëmpted for Christ. It might be a long time after Rachael's grave was made before the hosts of Israel would possess the Promised Land, but the people of God had taken possession of the land by that grave of Rachael's and in due time the land would belong to their God. The graves of the alumni of this Seminary are never to lose their power until those graves see the children of God gloriously possessing the lands for which the alumni died.

But the product of the Seminary is not yet all stated. Pastors and Foreign Missionaries have their place; and so too do many, many others. It is a matter of supreme gratitude that the men of this Seminary have taken such an outstanding part as leaders of education in the home land. When the roll of the Presidents of the Colleges associated with the Board of Christian Education of the Presbyterian Church in the U. S. A., is called, the names of the alumni are in conspicuous evidence. When the roll of the Presidents of the theological seminaries of the Presbyterian Church in the U. S. A. is similarly called, the alumni are again in conspicuous evidence. The alumni are professors and in one instance a dean in these same seminaries; and they are professors also

in theological seminaries connected with every branch of the Christian Church. They are secretaries of the great Boards, Foreign Missions, National Missions and Christian Education and have been of the present Board of Pensions. They are largely preparing the literature sent out by the Board of Christian Education to all the youth of the Church. They have been in every generation editors of the Church papers and contributors to those papers. The Associate Secretaryship of the General Council, the Headship of a Training School, the Secretaryship of the American Tract Society and the Secretaryship of the American Bible Society are all held by the alumni. They are chaplains in the United States Army and Navy. They head the great causes of Temperance, of Leper Relief and of Church Extension.

And best of all, the product of the Seminary is more in evidence today than ever before in the Seminary's history. The Seminary's day is just beginning to dawn. Its men quietly but surely are pressing to the front rank as never before. They are recognized for their worth and ability, and offices of every kind are seeking them. An alumni banquet at the time of the General Assembly twenty-five years ago saw a few men gathered. Good men they were, all of them; but they were few in number and comparatively unrepresentative of the great forces of the

Presbyterian Church. But today such a banquet sees a numerous multitude gathered, and when their names and faces are scanned it is found that they represent the largest forces and the greatest instrumentalities both within the pulpit and without the pulpit of one of the worthiest denominations of the Christian Church.

In addition to all that has so far been said concerning the product of the Seminary, fairness to the Seminary demands that two more facts, and noticeable facts they are, should be mentioned. One is concerning the denominational connections of its students, as students. The Seminary has always been glad to welcome students who were representative of other bodies than the Presbyterian, and to such students the Seminary has given of its best, and then later these students, in their own denominations, as pastors and teachers, have become the larger men—with views more comprehensive and with sympathies more inclusive than they probably otherwise would have had. But of all its students, more than ninety per cent have obtained their education as Presbyterians, and have in due time served in the ministry of the Presbyterian church.

The other noticeable fact is this: the Seminary's graduates, with the very rarest exception, if ever, demit the ministry because of loss of faith in the gos-

pel; nor do they, except in most unusual instances, pass into narrow or into non-evangelical communions, because of loss of sympathy with what they have been taught. The number of such cases is well nigh negligible. The Seminary aims to have its individual students "think through their own brains" and then it gives them such reasonable ground for their belief that whatever the critical views or the destructive views or the alluring opportunities that may bear in upon them to alter their attitude they are not caught off their guard, but they are prepared to remain steadfast and unmovable in their devotion, thus rendering the most glorious testimony to the scholarship, wisdom and practicality of the Seminary's work and spirit.

CHAPTER XVI

A PERSONAL TRIBUTE

One further matter claims mention, if the writer's heart is to be satisfied, namely, mention of some of the persons who in his close association with them have been in his judgment of special helpfulness to the Seminary. One of them is pre-eminently Cyrus H. McCormick, Jr., who, when the endowment of 1905 was in the air, did everything within his power to secure that endowment and who, in all the years of his connection with the Seminary, has laboriously and unceasingly carried the Seminary on his heart and given to it his wisest counsel as well as his personal presence and his bountiful benefactions. Again and again in particular emergencies he has borne the brunt of meeting those emergencies and solving the difficulties caused by them. His aid, directly and indirectly given, has been invaluable. He has inspired and in many cases directed movements which insured the welfare and development of the Seminary. The Seminary's past progress for forty-five years and its present outlook of hopefulness are very largely due to him.

Mr. Harold F. McCormick for a quarter of a cen-

HAROLD F. MC CORMICK

tury has unfailingly stood by the Seminary with abundant financial aid and with wise administrative advice, and he has also given his presence and his cheer to public occasions where his genial welcome has imparted pleasure and courage to the entire assemblage.

Then there are four Directors, passed into the skies, whose names should be mentioned with gratitude. One is the Rev. Dr. William R. Notman, pastor of the Fourth Church, Chicago, in 1905, who with vision and cheer quietly and persuasively threw the whole weight of his personality and influence into the movement that secured the endowment whereby the Seminary's life became assured for all time. Another, is the Rev. Dr. Samuel J. Niccolls of St. Louis, Missouri, who as president of the Board of Directors for fourteen years guided all its affairs with vigorous attention, marked affability and smooth procedure. A third is the Rev. Dr. Samuel J. Fisher, President of Hanover College, who handled delicate matters in Faculty adjustment and in Directors' perplexities with a firm grasp, a conciliatory tone and an unerring wisdom that saved the Seminary from what would otherwise have been disasters and that should insure him a permanent place in the thankful memory of the Seminary. And the fourth is John H. Holliday of Indianapolis, Indiana, who inherited

from his father, the Rev. Dr. William A. Holliday, an attachment to the Seminary that dated back to its earliest days and who gave to the Seminary unstinted allegiance, wise counsel and goodly benefactions up to the very hour of his death.

In the Faculty, too, there are names to be mentioned with the highest appreciation. Dr. Herrick Johnson, who lingered over into 1905, long enough to attend a few Faculty meetings, brought to the Seminary a most vigorous personality, and left an indelible and often quoted impression for good on all his students. Dr. Willis G. Craig, with his quick, rifle-like penetrating tones and with his assured convictions of the finality of his beliefs, stirred minds into either decided acceptance of or into decided resistance to his views. Dr. David C. Marquis, affable, courteous, always made his pulpit utterances powerful and always brought the element of good nature into councils. No men, positive, assured, assertive as these leaders were, ever were more humble before God when they expressed their hearts in public prayer than were these commanding teachers.

And now come the names of those who have figured most prominently since 1905. The first is that of Dr. Andrew C. Zenos, who, more than can ever be narrated or should be narrated, has been during all the years of his connection with the Seminary a po-

tent influence that has helped steer the Seminary straight onward and upward in every feature of its development and progress. The debt owed him is beyond words to calculate or deeds to reward. Each and every advance that has been made in the welfare of the Seminary has been made upon his advice and with his help.

Then comes Dr. George L. Robinson who, with Dr. Zenos, alone remains of the Faculty of 1905,—the one who secured for the Seminary the Nettie F. McCormick Old Testament Fellowship and the T. B. Blackstone New Testament Fellowship, whose animated voice and vivacious manner, and whose wide acceptability in pulpits and on lecture platforms have won for him large popularity. Dr. Benjamin L. Hobson was as thoroughly consecrated to scholarship as a reverent soul could be: a man who ate, drank, slept and dreamed in the terms of his beloved chair of Apologetics. Dr. Augustus S. Carrier, who embodied in himself the imagination of the Hebrew poets and who likewise embodied the genial lovableness of a little child, walked quietly for thirty-one years to his classroom and always brought there an atmosphere of profound scholarship and of personal kindliness. Samuel Dickey, whom we cannot call "Doctor" because he did not allow a college or university thus to designate him, was a living example

during all the twenty years of his work in the New Testament of the devotion, unsparingness and forward-movingness of his Master. It is a delight that the Rev. Dr. Cleland B. McAfee has received the church-wide recognition his many and varied gifts deserve and as Moderator of the General Assembly in 1929-30 can show the whole nation the practical application of Systematic Theology to every question of society in an irenic, constructive and appropriate way.

Dr. Edgar P. Hill brought to his chair of Homiletics great reputation as a preacher and he threw himself into the labors of his chair with all the fullness of his powers. His heart beat tenderly for every feature of Home Mission work and it was in the line of his application of homiletical principles to Home Missions that he also headed the Church Extension work of the Presbytery of Chicago and instituted the Training School for Lay Workers.

The services of Dr. John H. Boyd and Dr. John A. MacIntosh were brief but were gloriously rendered, and those who were associated with them as members of the Faculty or as students always think of them as men of God, scholars indeed and dear friends.

Dr. Boyd was distinguished for his hopeful enthusiasm and literary culture, Dr. MacIntosh for his

philosophic acumen and originality of statement. Each of these men came to the Seminary as to the supreme opportunity of his usefulness, and each was obliged very soon to yield to illness and eventually to relinquish his cherished sphere of labor.

Up to the time when Arthur A. Hays, class of 1903, became connected with the Faculty only three of the alumni of the Seminary had figured as professors, David C. Marquis, class of 1863, Edgar P. Hill, class of 1888, and J. Ross Stevenson, class of 1889, the last of whom passed from his seminary work to pastorates of the most commanding churches of the land, and later became the capable president of Princeton Theological Seminary. When Dr. Hays entered the Faculty he brought a Christ-like spirit that pervaded his whole being and transfigured his scholarly instruction with a glory that was not on land or sea. Then the Seminary, which has never meant to limit its selection of members of the Faculty to its own alumni, but expects to select its members from the very best to be found anywhere in the wide earth, irrespective of seminary affiliation, brought into its ranks three men, everyone of whom it knew well, everyone of whom it respected for ability, spirit and inspirational gift—Dr. Ovid Rogers Sellers, class of 1915, master mind in the wisdom of many languages and in the practical application of

versatile talents; Dr. Robert Worth Frank, class of 1917, rarely gifted with rhetorical grace as well as with strong, stimulating thought, and Floyd V. Filson, class of 1922, possessor of incisiveness of observation, accuracy of expression and diligence of application. The coming of these men into the Faculty was a perfect delight—like welcoming to seats at the home table dear sons who had proved themselves worthy as well as beloved, each a spiritually-minded man and a profound scholar.

One other name remains,—Dr. Alfred H. Barr. It was when a friend of the Seminary had been requested to suggest a person for the chair of Homiletics and when that friend was on his knees before God to ask guidance as to whom he should suggest, that Dr. Barr's name flashed, as it were as the answer from God, into his thought. Thus it was that Dr. Barr came as the accredited messenger of God and as such by his genial, cultured and beautiful spirit has continued.

When in 1912 the Rev. Dr. John F. Lyons of the class of 1904 came as Librarian he brought with him indomitable courage, unlimited patience, a large vision and unselfish devotion. He has made the library contribute to the best intellectual and spiritual development of the students and of the alumni. The eminently serviceable Alumni Review is his creation.

The Library which in 1893 consisted of 16,000 volumes, largely composed of odds and ends, a medley of many donations, and which in 1912 was still in an inchoate and non-effective condition—has grown until today it reports 60,000 volumes, all in order, all available for use, brought down to meet present-hour needs, placed at the free disposal of alumni and undergraduates, and administered by a trained staff of workers. Thus has Mrs. McCormick's intention been fulfilled that it should be "a domicile for the best intellectual and spiritual life of the ages."

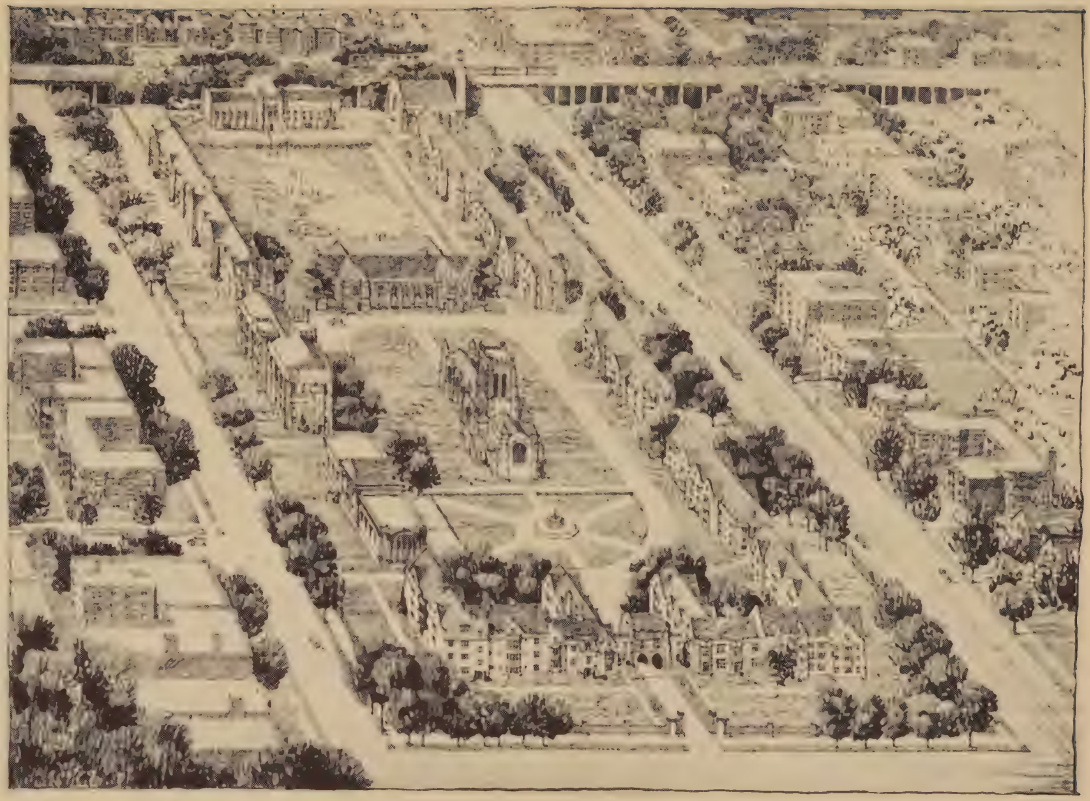
And so the story comes down to this very hour, a sweet, dear story, which started one hundred years ago the merest rivulet, so mere that again and again it seemed as though the quicksands would engulf it or it would be shattered into evanescent spray by the jagged rocks of its hindrances. But it has lived, widened, deepened, grown more and more beautiful until it is mighty, is wonderful: and every heart that sees it, "clear as crystal," knows that it has proceeded, a very river—"a river of water of life," "out of the throne of God and of the Lamb."

CHAPTER XVII

THE FUTURE

ONLY this remains to be said: So far the Seminary has come with a record of which every alumnus may well, under God, be sacredly proud. The next hundred years must necessarily witness changes in the social, industrial, political, mechanical and moral world of which no one, today, has any clear conception. But whatever changes may thus come there will be one feature of life unchanged and unchangeable, "Jesus Christ, the same yesterday, today and forever." And amid all these changes He will be needed, needed as much as ever in the past or present, for the welfare of the human race. If this Seminary will present Him to the hearts and lives of mankind so that they may see in Him and through Him the adorable Father of all men as He gloriously is, the Seminary will have a mission that was the very mission of Jesus Christ Himself, and is the highest and most necessary mission possible to man. The Faculty as today constituted is fitted eminently for this mission.

It will be no easy, no small thing thus to present Jesus Christ so that He shall win all hearts to the love and service of the Father. But it can be done. It



PROPOSED SCHEME OF DEVELOPMENT

must be done. And to that end may the Seminary keep moving fearlessly and eagerly straight forward into new light upon the meaning of the Scriptures wherever found, into new fellowship with all who call upon God out of a pure heart, into new perception of every need of humanity, into new use of every instrumentality suggested by the Spirit of Jesus and into new reaches of personal consecration! May this Seminary face the future ready, courageous, determined, with the expectancy shining upon its face of the new revelations the Master is to make as little by little His Spirit "teaches all things." So facing the future and so responding to these teachings, this Seminary will be a mighty force in

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